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ORIGINES HEBRÆÆ:

THE ANTIQUITIES ::α:: OF THE HEBREW REPUBLIC.

IN FOUR BOOKS.

- I. The Origin of the *Hebrews*; their Civil Government; the Constitution of the *Sanhedrim*; Forms of Trial in Courts of Justice, &c.
 - II. The *Ecclesiastical* Government; the Consecration of the High-Priests, Priests, and Levites. The Revenue of the Priesthood. The Sects among the *Hebrews*, *Pharisees*, *Sadducees*, *Essenes*, &c.
 - III. Places of Worship: The Use of *High-Places*; a Survey of the *Tabernacle*, and the *Proseucha's* of the *Hebrews*. A Description of the *first Temple* from the Scriptures, and of the *second* from the *Rabbinical* Writings. The sacred *Utenfils*. The Institution of *Synagogues*, &c.
 - IV. The Religion of the *Hebrews*. Their Sacrifices; and their Libations. The burning of the *Red Heifer*, and Ceremonies of *Purification*. Their *Sacraments*, Publick *Fasts* and *Festivals*, &c.
- Design'd as an Explanation of every Branch of the *Levitical Law*, and of all the Ceremonies and Usages of the *Hebrews*, both Civil and Sacred.

By THO. LEWIS, M. A.

VOL. II.

L O N D O N:

Printed for SAM. ILLIDGE under Serle's Gate, *Lincoln's Inn-New-Square*; and JOHN HOOKER at the *Flower-de-luce* over-against *St. Dunstan's Church* in *Fleet-street*.
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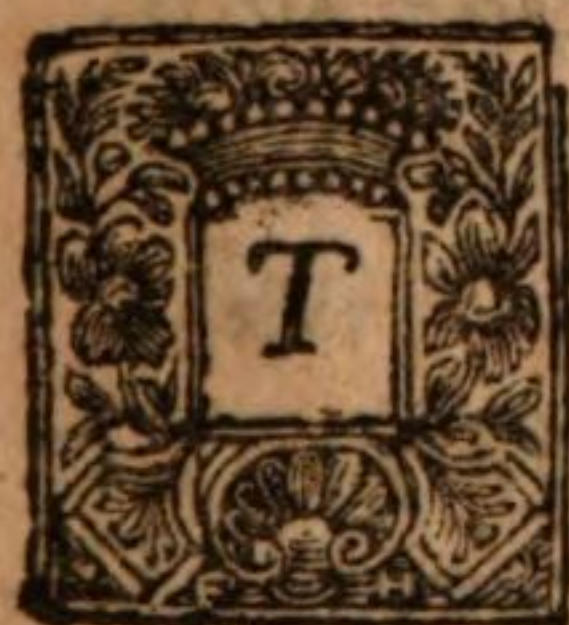
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T H E
CONTENTS.

B O O K III.

C H A P. XI.



THE Furniture of the Most Holy Place, and of the Sanctuary. The Ark, the Altar of Incense, ten Tables of Shew-bread, ten golden

Candlesticks, Bowls, Basons, Spoons, &c. The Pillars Boaz and Jachin 349

Chap. xii. The Courts of the Temple; the Altar of Burnt-Offering, the Brazen Sea, and Ten Lavers of Brass. The Gates of the Courts. The Dedication of the Temple 354

Chap. xiii. The Second Temple; its Courts, Dimensions, &c. describ'd chiefly from the Rabbinical Writings. The

A a

Moun-

C O N T E N T S.

<i>Mountain of the House, the first Wall, and Buildings within it</i>	367
Chap. xiv. <i>The Courts of the Temple. The Chel. The Court of the Women</i>	375
Chap. xv. <i>The Court of Israel, or of the Priests; its Gates and Buildings</i>	383
Chap. xvi. <i>The Altar of Burnt-Offering, the Laver</i>	391
Chap. xvii. <i>A Description of the Temple; its Height, Length, and Breadth; its Chambers, Galleries, &c.</i>	399
Chap. xviii. <i>The Holy Place, with its Furniture. The Most Holy Place</i>	405
Chap. xix. <i>The Dedication of the Temple; its final Destruction by the Romans</i>	410
Chap. xx. <i>The Reverence paid to the Temple, and the Places belonging to it. The different Holiness of the several Parts of the Temple</i>	415
Chap. xxi. <i>The Original of Synagogues; the Form of them; the Officers be- longing to them</i>	422
Chap. xxii. <i>The Service of the Synagogue. The publick Prayers. The Reading of the Scriptures. Expounding and Preaching. The Times of Worship in the Synagogue</i>	431

BOOK

CONTENTS.

BOOK IV.

Chap. i. <i>The Religion of the Hebrews. Their Sacraments. Of Circumcision</i>	447
Chap. ii. <i>The Rite of Baptism among the Hebrews; the Admission of Profelytes into the Church</i>	456
Chap. iii. <i>The Celebration of the Passover</i>	462
Chap. iv. <i>The Original of Sacrifices. The Rites of Sacrificing</i>	480
Chap. v. <i>Holocausts, or whole Burnt-Offerings</i>	499
Chap. vi. <i>Sin-Offerings</i>	504
Chap. vii. <i>The Burning of the Red Heifer</i>	510
Chap. viii. <i>The Trial of Leprosy. The Rite of cleansing the Leper</i>	517
Chap. ix. <i>Uncleanness of Men and Women in their Issues. The Pollution of Women after Childbirth. The Rite of Purification by Burnt and Sin-Offerings</i>	529
Chap. x. <i>Trespafs-Offerings</i>	535
Chap. xi. <i>Peace-Offerings</i>	539
Chap. xii. <i>Libations, Meat-Offerings, and Drink-Offerings</i>	545
Chap. xiii. <i>A short Account of the Manner and managing of the Daily Service in the Temple</i>	553

C O N T E N T S.

Chap. xiv. <i>The Fasts of the Hebrews.</i> <i>The Day of Expiation</i>	559
Chap. xv. <i>The manner of Fasting. The</i> <i>publick Fasts observ'd by the Jews, to the</i> <i>Destruction of Jerusalem</i>	571
Chap. xvi. <i>The Festivals of the Hebrews.</i> <i>The Celebration of the Sabbath</i>	574
Chap. xvii. <i>The New-Moon</i>	582
Chap. xviii. <i>The annual Festivals of the</i> <i>Hebrews. The Feast of Pentecost</i>	586
Chap. xix. <i>The Feast of Trumpets</i>	591
Chap. xx. <i>The Feast of Tabernacles</i>	594
Chap. xxi. <i>The Feast of In-Gathering</i>	604
Chap. xxii. <i>The Sabbatical Year</i>	607
Chap. xxiii. <i>The Jubilee</i>	612
Chap. xxiv. <i>The Feast of Lots; the Feast</i> <i>of Lights; the Feast of Wood-carrying</i>	622





THE
ANTIQUITIES
OF THE
Hebrew Republic.

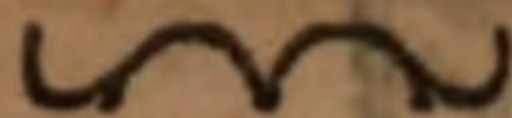
V O L. II.

C H A P. XI.

The Furniture of the Most Holy Place and of the Sanctuary. The Ark, the Altar of Incense, ten Tables of Shewbread, ten golden Candlesticks, Bowls, Basons, Spoons, &c. The Pillars Boaz and Jachin.



THE Dimensions of the Temple in all its Parts being defin'd, the Furniture of this sacred Fabrick comes next to be consider'd. And because the Oracle was the most holy and magnificent Apartment, let us first inquire what was by divine Appointment deposited in it. Up therefore, towards the West End of the Most Holy Place, was set the Ark of the Covenant (as is observ'd before) upon a Stone (say the *Jews*) under the

Book III.  the middle Wings of the two tall Cherubims that stood besides it: For as there were two Cherubims upon the Ark itself, which were of solid Gold, and arose out of each End of the Mercy-Seat, being of one Piece with it; so *Solomon* made two other Cherubims of Olive Wood, and overlaid them with Gold. These Images stood upon their Feet upon the Floor of the House: Each was ten Cubits high, and were set with their Faces towards the Sanctuary; so that they looked upon every one that enter'd into the Oracle. Each Wing of each Cherubim was five Cubits long, all four Wings being extended to the Length of twenty Cubits, that is, the whole Breadth of the *Holy of Holies*. The two inward Wings touched each other; and the two Ends of the outward Wings touched the Wall of the House; and under the inward Wings was placed the Ark of *Moses*, with the golden Cherubims upon it.

When the Ark was set down in its proper Place, the Staves were drawn out; for before the Temple was built, while the Ark was in a moving Posture, the Staves by which they carried the Ark were of an equal Length at either End, ready for the Shoulders of the Priests when there was occasion for the Ark to move: But now when it was brought into the Temple of *Solomon*, where it was to fix, and from whence it was to remove no more, they drew out the Staves towards that Side that looked down the Sanctuary. The Ark was set between the two Cherubims that stood upon the Floor. The Cherubims inward Wings covered the Ark, and the Staves that were above at the Ends of the Ark; but the rest of the Staves drawn out downward toward the Door of the Oracle, shot out from under the Cherubims Wings, and appear'd in the open Face of the Most Holy Place. It may be observ'd that *Solomon* did not attempt to make a new Ark, which was the only thing made by *Moses*, which that pious Prince did not imitate and make more glorious.

rious. But this he durst not presume to open, and to take out the Book of the Law, and put it into an Ark of his own making. It was unlawful for him to touch it; and therefore he let it remain with its Cover, the Mercy-Seat, and the Cherubims belonging to it; and only placed these new Cherubims over it for the greater Beauty and Ornament of the House. This was the Furniture of the Oracle.

Within the Sanctuary, or Holy Place, were set the Altar of Incense, the ten Tables of Shew-Bread, and the ten golden Candlesticks. The Altar of Incense was placed in the Middle of the Sanctuary at the upper End. Some are of opinion, that the Altar of Incense that was in the Temple of Solomon was the same that Moses made for the Tabernacle, only he cover'd it with Cedar, and overlaid it with Gold. But this is impossible to be believ'd; for David is said expressly to have prepared refined Gold by Weight, on purpose for the Altar of Incense; and Solomon is said positively to have made a new one. But we know no more of it, than that it was within of Cedar, and cover'd with Gold.

1 Chron. 18. 28.
1 Kings 7. 48.
2 Chron. 4. 19.

There were ten Tables of Shew-Bread made by Solomon, of pure Gold, prepared by his Father; and they were placed five on the right, and five on the left Side of the Sanctuary. There is mention made of Tables of Silver; but their Use or Situation is not to be found. These Golden Tables, it is supposed, were made after the Model of that of Moses, though of a larger Size; and upon one of them, in all probability, which was more noble than the rest, was the Shew-Bread placed; unless we suppose that the Table which Moses made was preserved for that Use, and Solomon added the rest for the greater Ornament of the Place.

2 Chron. 4. 7, 8.

Instead of one Candlestick that was in the Tabernacle of Moses, Solomon made ten, probably of the same Fashion, and placed them five on the right Side of the Sanctuary, and five on the left. There is no account of their Height, or of the Extent

1 Kings 7. 4.
2 Chron. 4. 8.

Book III. Extent of their Branches. Besides, there is mention made of silver Candlesticks designed by *David*; but how large, and where placed or used, is no where recorded.

The golden Utensils belonging to the *Sanctuary*, were Tongs to take Coals from the Altar of Burnt-Offering; Bowls to keep Oil for the Lamps; Snuffers to trim them; Basons (which were an hundred) to receive the Water of Sprinkling, and the Blood of the Sacrifices, which was sometimes brought into the Most Holy Place; Spoons to take up the Oil; Censers were to offer Incense, though some by the Word understand Dish-pans, wherein the Incense was kept. There were other Censers of Silver which received the Coals from the Altar upon all Days, but the Tenth of *Tisri* (which was the great Day of Expiation) when the golden Censer received them, and by it the Most Holy Place was incensed. On other Days it was not employ'd but at the Altar of Incense, where the Coals were poured out of the silver Censer (which received them from the Altar of Burnt-Offerings) into the golden, to burn the Incense.

Such were the Vessels that furnish'd the Sanctuary. Nor was the Porch itself without its Ornaments; for within, at the very Entrance, standing up to the Cheeks of the Gate, were erected the two famous Pillars, *Jachin* and *Boaz*. They were for Matter Brass, for Form Cylinders, for Height eighteen Cubits each, for Compass twelve Cubits, for Diameter about four Cubits: They were four Fingers thick of solid Metal, and hollow within. Upon the Tops of the Pillars were two Chapiters, five Cubits higher than the Pillars, with Nets of Chequer-work; and each Pillar had seven Wreaths of Chain-work, with two Rows of Pomegranates, a hundred in a Row; but ninety-six only could be seen by those who stood upon the Pavement of the Porch: So that there were upon both Chapiters four hundred Pomegranates in all, which were put upon Chains in two Rows. Both Pillars joined together

1 Kings 7. 15.

gether in their Measure were but thirty-five Cubits high; that is, twice eighteen, bating one Cubit; because each Chapter sunk half a Cubit within the Socket of the Cylinder for its fastning: So that each Pillar, with its Chapter, was twenty-two Cubits and a half high, the Pillar seventeen and a half, and the Chapter five. They were placed within the Porch: The Pillar on the right Side, that is, the South, was called *Jachin*, which signifies *he will establish*, intending the Promise of God to *establish* the Throne of *David* and his People *Israel*: That on the left, or the North Psal. 80. 2. Side, was called *Boaz*, which signifies *herein is Strength*, alluding perhaps to the Ark that was within, which is called *the Strength of the Lord*. It is generally thought that these Pillars were made and erected only for Ornament, because they supported no Building. But it is no improbable Conjecture of *Abarbinel*, a learned Jew, who observes that *Solomon* had respect to the Pillar of the Cloud and the Pillar of Fire that went before them and conducted them in the Wilderness, and was the Token of the divine Presence among them. These he set at the Porch and Entrance of the Temple (*Jachin* representing the Pillar of the Cloud, and *Boaz* the Pillar of Fire) praying and hoping that the divine Light and the Cloud of his Glory would vouchsafe to enter in there, and by them God and his Providence would dwell among them in this House.

C H A P. XII.

The Courts of the Temple; the Altar of Burnt-Offering, the Brazen Sea, and Ten Lavers of Brass. The Gates of the Courts. The Dedication of the Temple.

1 Kings 6. 36.

THE Courts of the Temple were at first but two, the Court of the Priests called the *Inner Court*, and the Court of the People. The Court of the *Priests* was separated from the other by a Wall of three Cubits high, made of hewn Stone, and faced within with Cedar: And this Partition was made low, that the People who were in the outward Court might see what the Priests did, and the Priests likewise from thence might speak and deliver any Message from God to the People. Here the Priests officiated, and the Vessels fixed in this inward Court, were the *Altar of Burnt-Offering*, the *Brazen Sea*, and the *Ten Lavers of Brass*.

2 Chron. 4. 1.

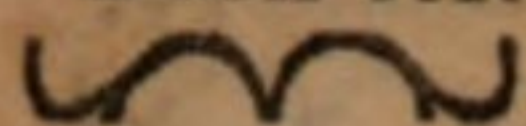
The *Altar* stood in the Middle of this inner Court, exactly before the Porch, leading into the Holy Place, and upon it were made the Daily Offerings of the Morning and Evening Service, and all other Offerings ordinary and extraordinary, which were offered up to God by Fire. It was twenty Cubits long, twenty Cubits broad, and ten in height: So that it was four times as big in its Square as was the Altar made by *Moses*, and three times as high, and a Cubit over; but whether it were exactly of the Fashion of that of *Moses*, as whether the middle Space within its Square were hollow like his, or made up with unhewn Stone; and whether it had a grated Hearth like his, or a solid; and what was the Manner of the Ascent to it, is easier to be conceiv'd

ceiv'd and guess'd at, than to be discover'd by any Light the Scripture has given. This Altar was beaten down and destroy'd by the *Babylonians* at the burning of the Temple, and in the same Place was it again restored after the Captivity.

It has been often wonder'd by learned Men, how it was possible that so many Sacrifices, that were often offer'd at one time upon this Altar, could be consumed in so short a space, without any Inconvenience to the Priest or the People, or the Temple itself. Surely the divine Fire upon it was of a more singular Quickness and Dispatch than common culinary Fires; it consumed the Sacrifice in an instant, almost like Lightning; nor was it to be extinguish'd by Rain, which it would lick up if it was a Trench full. The *Jews* speak of many Wonders that were continually acted at the Temple, as that no Flies infested the Place, though there was so much slaughtering of Beasts; and that the Smoke of the Altar always went up straight, and was never blown aside with the Wind. And this perhaps is no Rabbinical Fancy, but consistent with Reason and the Nature of Things; for who would have been able in Summer to have stood in the Court near the Altar, where there was so much Bloodshed and Flesh stirring, if the Slaughter-Place there had been troubled with Stink, Flies, and Wasps, as our common Slaughter-Houses are? And how smoaky and reeky a Place would the Temple, and all the Apartments about it, have been; and how would those who attended the Service have been choak'd and stifled, and no Man able to have staid in the Court, if the Smoke from off the Altar had been blown up and down with every Puff of Wind, as we ordinarily see Smoke to be? So that for the Prevention of such Inconveniencies as these, which would have made the Service intolerable and inaccessible, we cannot but acknowledge a constant and wonderful Providence and Dispensation; and in the Particular beforementioned, that Multitudes of Sacrifices, such as were especially

1 Kings 18. 38.

Book III.



at the three Festivals, should be dispatch'd by the Fire within the time allotted for the offering of such Sacrifices, is rather to be ascrib'd to Miracle than any thing else. This Altar is properly called *Ariel*, the *Lion of the Lord*, being of a fierce devouring Nature.

1 Kings 7. 23,
26.

The *Brazen Sea* was an admirable Piece of Art and Workmanship : It was surprizing that so vast a Vessel should be cast, and perhaps more that it should be removed from the Plain of *Jordan*, where it was molten, into the inward Court of the Temple. Being brought thither it was set upon twelve Oxen, three of which look'd to each Quarter of the World ; and, it is supposed, were made by *Solomon*, in Contempt of the golden Calf worshiped by the *Israelites* in the Wilderness, and placed under this Vessel, that the People might see there was nothing worthy of Adoration in these Figures. *Josephus* indeed imagines that *Solomon* offended God by making these Images ; but this is confuted by the Glory of the Lord filling the Temple after it was finished. It was placed at the East End of the Court of the Priests, towards the North-East Corner. Its Extent and Dimensions are thus express'd : It was ten Cubits from the one Brim to the other, five Cubits in Height, and thirty Cubits in Circumference, and contained, say the *Jews*, of liquid two thousand Baths ; but of dry things that would lie heaped above the Brim, it would hold three. In the Brim of it it was perfectly round, and so it continued in the two upper Cubits ; but below the Brim, in the three lower Cubits, it was square. It was a Hand-breadth thick, and the Brim was wrought like the Brim of a Cup, with Flowers of Lilies. About the Body of this huge Vessel there were two Borders of Ingravings, the Work of which are called Oxen, not in their full Proportion, but the Heads only, and the rest in an Oval instead of the Body ; and it is conceived by some, that out of these Heads, or out of some of them, the Water issued forth, they being made

2 Chron. 4. 5.

as Cocks and Conveyances for that Purpose. This molten Sea was design'd for the Priests washing themselves before they went about the Service. Their Washing was twofold, either of their Hands and Feet, or of their whole Bodies; and this Vessel served for both Uses, but in a different manner. Their Hands and Feet they wash'd in the Water that ran out by some Cocks and Spouts of it; but to wash or bath their Bodies they went down into the Vessel itself. Now had it been always full of Water to the Brim, it would have been too deep for them to stand in, and they would have been in danger of drowning; therefore there was such a Gage set by Cocks or Pipes running out continually, that the Water was kept at such a Height as should serve for their Purpose abundantly, and yet should not endanger their Persons; and it may properly enough be said, that the Water it had constantly in it was two thousand Baths, which served for washing; and that it would hold three thousand Baths, were it filled up to the Brim. The Supply of Water into this Vessel was through a Pipe out of the Well *Etam*; though some are of Opinion that it was constantly supplied with Water by the *Gibeonites*.

It is not of much Importance to inquire whether the Laver made by *Moses* in the Wilderness escaped the Fate of Time, and survived to be set up in the first Temple, as many of the *Jews* assert. But were it not, *Solomon* made sufficient Provision in that Case, and to that End for which the Laver was ordained: And as in other Particulars of the Temple, that Prince did not only consult for Use and Convenience, but also for State and Grandeur; so in this Provision for Water, he not only took care for Abundance, but provided with that Cost and Magnificence that is not to be parallel'd; for I believe that neither History, nor any Founder's Art, did or will ever shew such Master-pieces of Workmanship in that Skill, and in that Metal, as were his Molten

Book III. Sea, and his Lavers, that are now to be described.

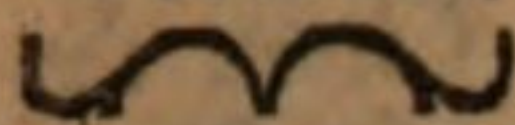
* Kings 7. 27,
28, &c.

The *Lavers* of *Solomon*, ten in Number, all of one Mould, Size, and Fashion, were made for washing the Parts of the Sacrifices that were to be washed, as the Sea was for the bathing of the Priests. Their Situation was five on either Side of the Court, over-against the Altar and Place of Slaughtering, as evenly and conveniently as they could be set. Their Fashion was thus: First, there was a flat piece of Brass, of a very great Size for Length, Breadth, and Thickness, supported by four Wheels, four Cubits in Breadth, and the same in Length: The Height, as it stood supporting the Laver, was three Cubits from the Ground, that the Priests might more easily reach to wash the Sacrifices; and in Thickness it was a Cubit and a half. This piece of Brass is called a Base, and was square, and on every Side of the Square was a Wheel, upon the Axle-tree of which it rested. Round about this Square was a Border, which consisted of certain pieces of Brass of an oblong Square; the Length of each of their four Sides extended almost to four Cubits, being joined near to the outmost Edge of the Horizontal Plain of the great Base, almost of the same Length with it. Their Breadth was but of half a Cubit, or thereabouts, standing upright or perpendicular to the flat Base, making a right Angle at the Bottom with the Base, in a perfect square Figure on all the four Sides round about. This brazen Border, for its more curious Ornament and Beauty, was engraven with the Representation of Lions, Oxen, Cherubims, and Palm-trees; and under the Border on every Side stood a Wheel.

On both Sides of this upright brazen Border, insisting perpendicularly upon the Plain of the flat Base beneath, there stood, in two orderly Rows, little upright brazen Columns, or Bars, which in our Translation are called Ledges: One Row stood upon the very Edge of the Base round about, and the

the other stood a very little more inward upon it, and they were molten of the same piece with it. Their Fashion may be conceived to resemble the round turned Rails of a Balcony, which, if we imagine to be double railed, with a thin upright Board let down between them, may possibly give a true Apprehension of the Form of these Ledges with their Borders, as our Version expresses it. The Height of these Ledges, or more properly, Bars of Brass standing upright in two Rows, and having between them the Border abovementioned, was about half a Cubit, erected above the even Surface of the vast Bases beneath.

Upon the Top of these Ledges, or Bars, standing thus upright, there was another flat piece of Brass provided, and being laid horizontally, rested upon these Ledges or Borders. It is called the Base above, and was lesser by much in all its Dimensions than the inferior grand Base, over which it lay fixed upon the brazen Pillars parallel to it at the Distance of half a Cubit. This upper Rest or Base was gather'd into a Circle or Coronet of a Cubit and a half over, and is called by us a Chapter; and about this circular Edge, as near as it would bear a Square, a square Bordering was set, engraven with Oxen, Lions, and Palm-trees; and so the Bottom of the Laver being set in this Coronet, it stood raised two Degrees or Ascents of Borderings above the Base. This Border above the Coronet was a Cubit high, and the Bottom of the Laver for that Height was but of the Breadth of a Cubit and a half over; but then it flowed over and dilated itself so, as that it lay over the upper Bordering, and that it fate upon and over the lower Bordering and the Staves, and came out even with the Edges of the Base; and this spreading of it out is called its *Mouth*: And so we may observe, that the Laver was round in the Bottom, and square in the Top. And at the four Corners of the Base, with which the four Corners of the Laver pointed and flower'd even, there were square brazen Pillars, molten



with the Base itself, and of one piece with it, the Feet of which stood upon the Ground, and their Heads stood under the Points of the Laver, to bear it up and to keep it steady. These Pillars are called *Shoulders*, and they are said to be at the *Side of every one of the sloping Shelves*; because at their joining to the Base these Shelves joined to it also; and at every Corner of it these Shelves were jointed to these Pillars, and their Ends rested upon them. Now the Feet of these Pillars stood not upon the very Ground; but there was a Square of Brazen Planks cast also with the rest, which lay on the Ground, upon which these Pillars and the Wheels stood. The Wheels did not stand two and two on a Side, as our Coach or Waggon Wheels do; but as the Base was square, so there was a Wheel on every Side of the Square. These Wheels are said to be a Cubit and a half high, which is not to be understood of the full Height of the Ring of the Wheel, but of the Height from the Ground to the Axle-tree upon which the grand Base rested.

To understand what is meant by the *sloping Shelves* abovementioned, it must be observ'd, that at the Foot of the Ledges and Border, that is, upon the very Edge of the Base outward, there were large Shelves of Brass laid round about, not level, as our Shelves that we set any thing upon that stand against a Wall, but sloping and descending, much after the manner as Weather-boards are laid over Windows to put off the Rains. They are called in our Translation *Additions made of thin Work*; and the Use of them was, that upon them the Priests might wash what they had to wash, and the Filth, by reason of the Slopeness of the Shelves or Benches, might still run off. For the Parts of the Sacrifice were not washed in the Laver itself, but in Water running out of the Laver in Cocks and Spouts, which ran upon these Benches or Shelves; and they cast the Water both from off the Edges of the Base, and from off the
Wheels,

Wheels, which stood under them as under a Covert.

The Laver or Cauldron was fixed upon the upper Border of Brass, and the Bottom of it rested upon the grand massy Base underneath, within the lower Border that was railed in with the brazen Pillars abovementioned. There were ten of these ponderous Utenfils, and each Laver contained ten Barrels of Water; it was four Cubits in Diameter, and in Compass twelve. The Description of this Vessel perhaps may not be exact; for it is generally confess'd by such as have enquir'd into this Subject, that though the Text be very copious in explaining the Form of these Lavenders, yet there is no Vessel great or small, whose Dimensions remain so intricate and abstruse throughout the whole Scriptures. When these Vessels were cast, there were other Utenfils made of an inferior Note, all of bright Brass; as Shovels to cleanse the Altar, Basons to receive the Blood of the Sacrifices, Pots or Cauldrons to boil the Flesh, Flesh-hooks to take the Meat out of the Pots, Platters to put it on, and many others for the Service of the Sanctuary, which, as they are not all mentioned, at least not describ'd in Scripture, will not be consider'd in this Place.

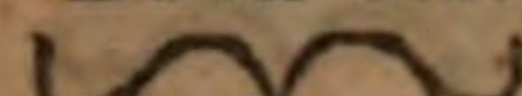
Such was the Furniture that stood in the inner Court, or Court of the Priests; which was likewise adorn'd with a Wall, consisting of three Rows of hewn Stones, and a Row of Cedar Beams, with Porches or Cloisters beneath, and Chambers above. These Rooms served for the Conveniencies of the Priests.

The Gates that led into this Court were, first, the East Gate, which stood in the Front, and was the Way directly to the Temple. It was magnificently rebuilt, or repaired, by King *Jotham*, and is called, as some conceive, the *High-Gate* of the House of the Lord. This likewise had the Name of the *New Gate*. Its Passage was kept by the Fathers of the *Levites*, who had there a Chamber where the *Sanhedrim* sat in Council.

2 Kings 15. 35.
2 Chron. 27. 3.
Jerem. 26. 10.
36. 10.
2 Chron. 9. 19.

In

Book III.



Jerem. 20. 2.

In the South Wall there are but two Gates recorded in Scripture: The *Higb-Gate of Benjamin*, so called because it stood in the Lot and Territory of that Tribe, as the Temple with the Altar fully did; the *Lower Gate of Benjamin*, which stood in the South Wall over-against the Altar.

On the West Side of the Temple, and in the Western Wall of this inner Court, there was no Gate at all.

Ezekiel 8. 3, 5,
14.

On the North there were two Gates in their Position exactly correspondent to the Southern. The upper North Gate opened upon the Body of the Temple, and is called the Gate of the Lord's House towards the North. The Gate of the Altar, so called because it was right against the Altar, and opposite to the *Lower Gate of Benjamin*. These are all the Gates that opened into the Court of the Priests, that I find mentioned in Scripture under the first Temple.

2 Chron. 4. 9.

This inward Court was inclosed with an outer, called the *Great Court*, which likewise had Cloisters within and Chambers above, where the *Levites* and the Porters lodged, and wherein the Ministerial Implements were laid, and fine Flower, Salt, Wine, Oil, Frankincense, and other Necessaries were disposed for the Service of the Sanctuary. Within this Court, according to some, was erected the Brazen Scaffold, five Cubits long, five broad, and three high, which *Solomon* kneel'd upon at his solemn Dedication of the Temple.

2 Chron. 6. 13.

2 Kings 23. 3.

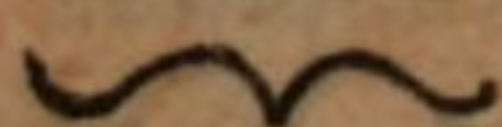
And here likewise was a Throne made for the Kings of *Judah*, which stood by a Marble Pillar at the Entrance into the Court of the Priests, where the King sat when he came to the Temple to divine Worship. But the more probable Opinion is, that this Brazen Scaffold, and the King's Throne, stood within the East Gate of the inner Court, by one of the Pillars that bore up the Cloister.

2 Chron. 4. 9.
14. 17.

As for the Gates of this outward Court, we read that the Doors, or folding Leaves, were overlaid with Brass; but their Situation we are to

to collect from the Porters that were assign'd to keep watch at them. There was an *East Gate* at which six *Levites* were appointed to watch. Some think this was called the *King's Gate*; not that the King went in that way, but because *Solomon* built it in a more extraordinary manner than the rest. The *North Gate*, at which four *Levites* were placed for the daily Watch. The *South Gate*, at which four *Levites* were appointed for a Guard. The *West Gate*, called *Shallecheth*, from *casting up*; because here *Solomon* cast up a famous Causeway to pass from his own House over the Valley into the Mountain of the Temple. Here also were four *Levites* placed for a Watch. Now because this Gate was open only to the King and his Family, and because a great part of the City lay on the West Side of the Temple, we read of other Gates in this Western Wall; as, first, the Gates of *Asuphim*, which were two small ones, and each had two *Levites* for a Guard; they stood at the Southernmost End of the Western Wall, together with a Treasury called the House of *Asuphim* lying between them. Lastly, there was the *Parbar Gate*, which is expressly fixed Westward, and two *Levites* were the constant Watch. So that we perceive in this outward Wall there were four cardinal Gates to the four Winds, and three lesser ones towards the West besides, seven in all. There were twenty-four *Levites* in their constant Order watching at these Gates, according to the Lot of their Fathers Houses, and the regular Division of their Courses, by which they were obliged to attend.

Thus have I taken a short Survey of this magnificent Fabrick, the Temple of *Solomon*, exceeding curious and splendid in its Workmanship and Ornaments, and in its Overlayings vast and prodigious, with all the Buildings and Utensils belonging to it; which, how imperfect soever, I am persuaded, conforms in a great measure with the Revelation of Scripture; and though not so accurate as could be desir'd, (as all Men of Learning have confess'd the Subject to be difficult)



is yet sufficient to give us the most sublime Conceptions of that sacred Structure, of the immense Riches and Grandeur of the Prince who built it, and, above all, of the Majesty of the Deity whose Service was to be perform'd in it. The Defects in this Description, perhaps, will be supplied to some Satisfaction from the Account that is to follow of the *Second Temple*, extracted chiefly from the Rabbinical Writers of the *Jewish Nation*.

2 Chron. 5. 2.
1 Kings 8. 6.

This Temple (as was before observ'd) was about seven Years and a half in building; and they were a Year within a Month ridding away the Rubbish; and then was it dedicated to divine Use by a most solemn and pompous Rite of Consecration. For this Purpose *Solomon* assembled the Elders, the Heads of the Tribes, and the Chief of the Fathers of *Israel*, and a mighty Congregation of the whole Nation, from the entering in of *Hamath* to the River of *Egypt*. Then he hallowed or set apart the Middle of the Inner Court, and there erected an Altar for the present Occasion; because it was impossible that the Brazen Altar should be sufficient to consume the infinite Number of Sacrifices that were to be slain and offer'd upon this Solemnity: Though some of the *Jews* imagine that he burnt the Sacrifices upon the very Pavement; and others fancy that he set up the Altar of *Moses* by his own, and offer'd upon it.

2 Chron. 7. 27.

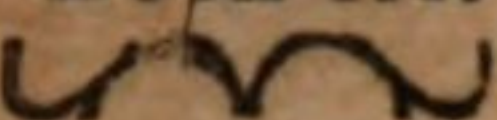
1 Kings 8. 3, 4.

The Elders of *Israel* being assembled waited upon the King at *Mount Zion*, where the Ark of the Covenant yet resided, which the Priests took up and bore upon their Shoulders. The *Levites* in the mean time, according to their several Offices, carried the Tabernacle of Boards and Curtains wherein the Ark stood, with all the holy Vessels made by *Moses*. Thus in a pompous Procession they walked slowly from the City of *David*, and the Ark being brought up to the sacred Mountain of *Moriab*, the King and all the Congregation sacrificed before it Sheep and Oxen without Number. Then the Priests convey'd the Ark

2 Chron. 5. 2, &c.

Ark of the Covenant into the Oracle, or Most Holy Place, and set it under the Wings of the golden Cherubims ; which being done, and the Priests return'd out of that mysterious Place, a hundred and twenty of them with silver Trumpets sounded in the Court ; and near them the Singers, *Asaph*, *Heman* the Grandson of *Samuel*, ^{1 Chron. 6. 12,} and *Jeduthun*, with their Sons and Brethren clothed in white Linen, and furnished with Cymbals, Psalteries, and Harps, stood at the East End of the Altar, lift up their Voices, and sung, *For he is good, for his Mercy endureth for ever.* While this admirable Consort of vocal, pneumatical, and organical Musick sounded through the Temple, its Courts, and the neighbouring City, a Cloud of Glory filled the House, which shone with that Lustre that the Priests were unable to stand to minister.

Immediately upon this *Solomon* stood upon the Brazen Scaffold before the Altar, and looking towards the Cloud of Glory, thus address'd the divine Majesty: *The Lord hath said that he would dwell in the thick Darkness ; but I have built an House of Habitation for thee, and a Place for thy Dwelling for ever.* Then the King turns his Face to the People as they stood, makes a short, but elegant Oration, and gives them his royal Blessing. After this he turns his Face West, towards the Temple and the Altar, directing his Eyes stedfastly towards the divine Glory, and falling devoutly upon his Knees, and spreading out his Hands towards Heaven, he prays long and in the most sublime manner before the Majesty of God, riding upon the Chariot of the Cherubims. When he had ended his Devotion a miraculous Fire descends, which consumed the Burnt-Offering and the Sacrifices, while the Glory of the Lord filled the House with such divine Splendor that the Priests were not able to enter. When the *Israelites* saw the Fire, and the Glory of God upon the House, they bowed with their Faces to the Ground upon the Pavement, worshiped
and

Book III.  and praised with one Voice; saying, *For he is good, for his Mercy endureth for ever.* Then the King offer'd his magnificent Sacrifice to the Lord, of two hundred and twenty thousand Oxen, and a hundred and twenty thousand Sheep, which was repeated for seven Days; and then ended the solemn Ceremony of Dedication.

But this Temple, notwithstanding the Strength and Dignity of the Building, and that it enjoyed a Speciality of the divine Presence; yet being but an earthly Fabrick, was subject to Change, to Decay, and at last to a final Dissolution; and it is believed that no publick Structure of such State and Magnificence ever admitted of more Alterations than this: And there was scarce a Reign of one King, during its Continuance, in which it did not receive some remarkable Change or Abuse. In the Time of *Solomon*, who built it, it was so vilely affronted as to have an idolatrous Temple erected in the very Face of it; and what was the State of Religion in such Times may be shrewdly suspected. In the Reign of *Rehoboam*, it was first forsaken by the ten Tribes, and afterwards by *Judah* itself, who fell to Idolatry; and then it was spoiled by *Shishak*. How often its Treasuries were plunder'd, sometimes by Foreigners, sometimes by their own Kings; how often profaned, as by *Athaliah*, *Abaz*, *Manasseh*; how the Service of it either totally slighted, or slightly perform'd; how Idols were set up in it, and Altars to strange Gods; how the Blood of the High-Priest shed, the Manners of the Priests corrupt, and the House of Prayer made a Den of Thieves: As also, how sometimes again it was repaired, the Service restor'd, and the Priests reform'd, is so copiously describ'd in the Books of Scripture, that it were but a Transcription of the Text to be particular upon these Subjects. At last it had run out its Date; it was fired, and all the sacred Vessels were captived by the *Babylonians*, after it had stood, from its first Foundation, about four hundred and twenty Years.

C H A P. XIII.

The Second Temple ; its Courts, Dimensions, &c. describ'd chiefly from the Rabbinical Writings. The Mountain of the House, the first Wall, and Buildings within it.

THOUGH between the Return from the Captivity, and the final Desolation of *Jerusalem*, there might seem to be strictly two Temples, that of *Zorobabel* and that of *Herod*, (for that Prince began his Temple from the very Foundation) yet the Scriptures and the *Jewish* Writers so generally allow them for one Temple, that it would be an insignificant and unwarrantable Curiosity to admit of any other Notion or Distinction of it: For though the Temple built by *Zorobabel* was pulled down by *Herod* to the very Ground, when he erected that Fabrick that stood to the last Fate of *Jerusalem*; yet since what he did was to repair, rather than to ruin and destroy, there is no reason to reckon these as two several Temples, but as one first built, then rais'd and repair'd in a more glorious and magnificent manner.

This *Second Temple* was erected upon the same Spot of Ground with the First, upon *Moriah*, a Mountain rocky and steep, which fell in the Division of the Land, part of it in one Tribe, and part in another. The greatest part of the Courts stood in the Lot of *Judah*; but the Altar, the Porch, the Temple, and the Most Holy Place, were in the Portion of *Benjamin*. The Part within the Tribe of *Judah* was made hollow upon Arches, not only that the Filth and the Wash of the Courts might be convey'd away, but that there might be no Graves made privately in the Courts,


~~~~~ Courts, whereby the People might be defiled ; for it was impossible to bury above the Arches for want of Soil ; and if it was possible to bury below, it was so deep that no Defilement could be contracted from it. The Compass of the Floor of this Mountain was increased (though not much) by the Industry of the *Hebrew* Kings, by filling up the Valley and the Precipice where any Want was, occasion'd by the pinching in of the Hill ; so that under the Second Temple the Compass and Space of it was a perfect Square of five hundred Cubits on every Side ; and this square piece of Ground was inclosed with a Wall ; not but that there was more Space upon the Floor of the Mount than barely this Measure ; but so much only was accounted for holy Ground. The Wall that surrounded this Square of holy Ground was built of fair Stone, and was five and twenty Cubits high ; only the Part of the Wall that was over the East Gate, hereafter mention'd, was no more than six Cubits in height. The reason it was no higher, was because the Priest that was sprinkling the Blood of the *red Cow*, upon *Mount Olivet*, was to look directly by this East Gate upon the Gate of the Temple ; and since the Floor of the Porch of the Temple was two and twenty Cubits higher Ground than the Floor of this East Gate, and consequently the Priests looking from *Olivet* through this Gate could not see above the eighth Step before the Porch, therefore it was proper that the Wall over the East Gate should be low, that what he could not discover through the Gate he might see over it.

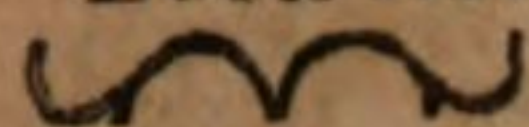
There were many Gates in this Wall, which will be hereafter describ'd ; only it is to be observ'd in this Place in the general, that the Height of the whole Gatehouse of every Gate, or of the Pile where the Gate was set, was thirty Cubits, and so it rose five Cubits above the Wall ; but the very Entrance of the Gate, or the Door of it, was but twenty Cubits high ; and so the  
very



very Breadth of the Entrance of the Doors of every Gate was but ten Cubits ; but the Cheeks of the Gate on either side was two Cubits and a half ; and so the Breadth of the whole Pile was fifteen Cubits in all. The Height of the East Gate only came short of the rest four Cubits ; for it rose but six Cubits above the Entry or Light that was passed through, whereas the rest advanced ten ; and so it rose but one Cubit above the Height of all the Wall, whereas the rest did five. The Reason is already given in the Paragraph before.

The East Gate of the *Mountain of the House*, called the Gate of *Shushan*, did not stand in the Middle of the Eastern Wall, as if it had two hundred forty five Cubits of the Wall on either Side it ; but it stood more toward the North, because it was to open directly in the Front, or over-against the Porch of the Temple. Now the Altar being fixed so by divine Appointment, that the Mountain did not allow an equal Space of Ground on either Side it, they were forced to build the Temple so as to stand in its proper Parallel with the Altar, and to cast the Courts so, that the greatest Space of the Mount lay on the South, the second on the East, the third on the North, and the least Westward. Upon this Gate was pictur'd a Figure of the City *Shushan*, the royal Seat of the *Persian* Monarchy, in Remembrance of the Captivity of the *Israelites* under that Empire. It was likewise called the *King's Gate* ; 1 Chron. 9. 18. not because it was the Entrance of the King through it (for he came in always on the West Side) but because *Solomon* built it, and the rest of the Wall that way, at an extraordinary Expence, rising the Foundation with great Stones from the Bottom of the deep Valley that lay beneath. All the Gates of this outward Wall were beautified with fair Buildings on either Side them, but especially this Eastern Gate, which was the most common Entrance into the Temple.





Upon the Side of the Wall that looked Southward there were two Gates, called the Gates of *Huldah*. It is difficult to determine from whence they obtained their Name. The *Jews* say, they were so called from *Huldah* the Prophetess, of whom honourable mention is made in their Writings; insomuch that never was any Man or Woman buried within the Walls of *Jerusalem* (unless of the House of *David*) but only she. On this South Side was kept the Market of Sheep, and Oxen, and Doves, resented by our Saviour; for all within the Compass of holy Ground was often, in the general, called *the Temple*.

Antiq. lib. 15.  
cap. 14.

There were four Gates in the West. Upon the West Quarter of this outward Wall (says *Josephus*) there were four Gates; the first leading to the King's Palace, the Valley between being filled up for the Passage; two others went into the Suburbs, and the other into the other City, having many Steps down into the Valley, and many up again to the Pitch, or Coming-up. The Gate that led to the royal Palace stood most North in this West Quarter of all the four, being directly and diametrically opposite to the Gate *Shushan* in the East. Under the first Temple this Gate was called *Shallecheth*, or *Casting up*, from the famous Cause-way that was *cast up*, and led to it from the King's Palace, this being his ordinary Way to the Temple. This Cause-way was set on either Side with Oaks and Teyle Trees, as well to bind and secure the Borders of the Walk, as to afford a pleasant and shady Ascent to the King, when he went up to Worship. In the Time of the Temple built by *Herod* this Gate was called *Coponius*, from *Coponius*, who was sent by *Augustus* with *Cyrenius* into *Syria*, as General of the Horse. On the West, the next was the Gate *Parbar*, so called from *Parvar*, which signifies *Suburbs*; for this Gate led into the Suburbs of *Sion*. The other two Gates on this Side are called *Asuppin*, which signifies *Gatherings*; for near them was the Treasury where the Collections of the People were laid up.

Between

1 Chron. 26.  
16, 18.

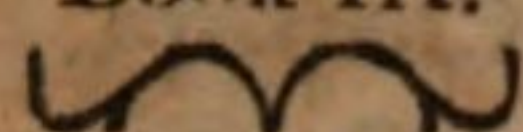


Between these Gates in this Western Wall, which stood most South, was the House of *Asuppim*, which was a large Pile of Building, consisting of many Rooms, and used as a Treasury for the Use of the Temple.

It may be observed in this Place, that the Treasuries of the Temple were divers, and in many Places; but the general Distinction of them is, into *Treasuries of the House of God*, and *the Treasuries of the dedicate Things*. By the first are meant such Things as were in ordinary Use and Employment; as the Vessels, Vestments, Tithes, Wine, Oil, and other common Necessaries: And with these we may join whatever was offered to the Treasury, either as due, as was the half Shekel; or voluntary, as Money or Vessels for the Repair of the House, and Advancement of the Service. By the *Treasury of dedicate Things*, is understood whatever the Kings, Captains, or great Men, consecrated and dedicated, which lay as the Stock of the Temple, and as the Monuments of their Devotion. The former Treasures were some of them under the Care and Charge of the Porters, and the rest, and the latter, under the Hand of other Levites. The Porters had their Treasuries at every one of their Gates, where they kept the Vestments and other Accommodations; but the Sons of *Obed Edom* had the Charge of the Silver and Gold Vessels, which were the richest Utensils of the Temple; and therefore their Gates, and the Buildings between, are called *Asuppim*, or Treasuries, by an emphatical Dignity above the rest.

Upon the North Side there was but one Gate in this outward Wall, which was situated in the Middle of the Wall between the East and the West End of it. It was called *Tedi* or *Tadde*, which denotes *Obscurity* or *Shamefacedness*; because the Priests, whose Seed went from them by Night, went thro' this Gate with Shame and Dejectedness to bathe and purify themselves from that Uncleanness. It had not so fair a rising Gatehouse and Chamber as the rest had, but only





Stones laid flat over it, and the Battlement of the Walling running upon it, and no more. Nor was it a common and ordinary Passage in and out; because there was an insolent Garrison placed near it by the *Romans*, which discouraged People from coming that way.

On this Side, without the Wall, there was a Space of Ground upon the Mountain; but upon every one of the other Sides the Wall stood near upon the very Pitch and Precipice of the Hill. On this Space, without the Compass of Holy Ground, stood the Tower of *Antonia*, once the Place where the Pontifical Vestments were laid up; and then it was called *Baris* (because, perhaps, it was an *outer* Building) but afterwards a Garrison of *Roman* Soldiers, and had the Name of *Antonia*, so called by *Herod*, who repair'd it in Honour of *Mark Anthony*. It stood upon the North-west Point of *Moriab*, and was a strong Pile, and so large that the Building and its Appurtenances took up in compass two Furlongs. The Rock it stood upon was fifty Cubits high, and steep, and the Fabrick itself was forty Cubits above it. It was four-square, surrounded with a Wall of three Cubits high, which inclosed its Courts, and had a Turret at every Corner, like the white Tower of *London*: But it was more spacious, and the Turrets were not of an equal Height; for those at the North-east and North-west Corners were fifty Cubits high; but those on the South-east and South-west were seventy Cubits high, that they might fully overlook the Temple. It had Cloisters or Walks about it, and Baths, and Lodgings, and large Rooms in it, and was at once like a Castle and a Palace. There was a Passage out of it into the North and West Cloisters of the Mountain of the House, by which the *Roman* Soldiers of the Garrison went down at the *Jewish* Festivals to prevent Tumults and Seditions in those great Concourses of the People. And the Governor of this Tower was called *the Captain of the Temple*.



Along this Wall within were Walks or Cloisters between Gate and Gate round about. The Roof or Floor over Head was almost as high as the Top of the Wall, save what was left for the Battlements, and was supported by a treble Row of Marble Pillars (the inmost Row joining to the Wall) and it was divided by the middle Row of Pillars into a double Walk. This Cloister was in Height twelve Yards and a half. It was thirty Cubits, or fifteen Yards, broad in the whole; and either Walk was half that Breadth, Pillars and all. It had Battlements above the Leads, both at the Wall, and on the other Side. Where the Buildings stood out into the Mountain of the House (as those on the Sides of the Gates did) these Cloisters were accordingly contrived, being either cut off at the Building, if it stood thirty Cubits out; or the one half or more of the Cloister was cut off, if the Building was narrower, and the rest of the Cloister carried on before it.

Upon the South Side of the Square there was some Difference of the Walks, or Cloister, from what was in the other Parts; for here was the Cloister Royal, as *Josephus* calls it, and of which Antiq. lib. 15. c. 4. he gives a large and eminent Description to this purpose: That it was treble row'd, or walk'd, all along from East to West, whereas the Cloisters on any of the other Sides were but double. This whole Frame was born up by four Rows of Pillars, that stood even one against another, the inmost Row joining to the Wall, as it was on the other Sides. The inmost and outmost Walk of these three were equal in Height and Breadth with the Walks or Piazzas on any of the other Sides, that is, fifteen Cubits high, and fifteen Cubits broad each; but the middle Walk was two and forty Cubits and a half broad, and fifty Cubits high; and so the two Rows of Pillars that stood on either Side this middle Walk were fifty Cubits high; and these altogether were as the upper and lower Leads of a Church, and every one of



Book III. them had a Crest or Battlement round about.

The whole Fabrick, says the same Author, was so magnificent, that it is incredible to those that never saw it, and an Amazement to those that did.

Antiq. lib. 20.  
cap. 8.

But though this Cloister on the South Side was justly called the Cloister *Royal* ; yet it is not to be understood as the same with what is called in Scripture *Solomon's Porch* ; for that, as *Josephus* intimates, was upon the East Side of this Square.

De Bell. lib. 5.  
cap. 14.

The People, says he, persuaded King *Agrippa* (the Second) to repair the East Porch or Cloister. Now this Cloister was in the outmost Space of the Temple, standing over an exceeding deep Valley, raised upon a Wall of four hundred Cubits, which was made of square white Stones twenty Cubits long, and six Cubits high apiece : The Work of King *Solomon*, who first built the Temple. He explains himself in another Place, by observing, that *Solomon*, to find room enough this Way toward the East, was obliged to fill and bring up a Part of the deep Trench with such great Stones : And upon this strong Foundation, so raised from the Bottom of the Valley, he built this *Porch* or Cloister just mentioned. This wonderful Foundation was not ruined when the Temple was destroy'd by the *Babylonians* ; and in After-times the Porch or Cloister of that Eastern Quarter was built upon the same Foundation of *Solomon's*, and from thence obtained the Name of *Solomon's Porch*. This stately Piazza round about served to defend the People from the Severity of the Weather, and to walk or sit under ; and by the Walls all round there were Benches set for that purpose. In the lower Rooms of the Buildings, on either Side of the Eastern Gate, or the Gate *Shushan*, were Shops, where Wine, Oil, Salt, Meal, and such Things that were in constant Use for the Service of the Temple, were publickly sold. And there were Clerks of the Market appointed to look to the Weights and Measures, and to see that the Shopkeepers did not sell



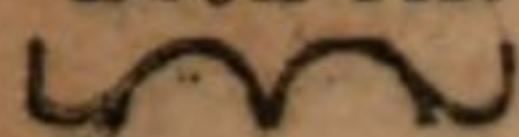
sell too dear. The Rooms over head were employed to some other Use ; and, among the rest, one for the sitting of the great *Sanhedrim*, when they removed from *Gazith*, and when they sate in *Gazith*, for a Court of twenty three. But this has been observed before.

## C H A P. XIV.

*The Courts of the Temple. The Chel.  
The Court of the Women.*

T H E R E were three which we may call Courts belonging to the Temple, besides that Space in the Mountain of the House, which was inclosed with this surrounding Wall, and is commonly called by Christian Writers the *Court of the Gentiles* ; and these three were the *Chel*, the *Court of the Women*, and the *Court of Israel*, and the *Priests*, tho' the two latter were properly and ordinarily called Courts. The *Hebrew* Expositors define the *Chel* to be a Space of ten Cubits broad, encompassed with a Wall between the Mountain of the House and the Courts, and may justly enough be called the Inclosure or outer Verge of the Courts. The Rising from the Mountain of the House, which was level into the *Chel*, was by twelve Steps, or six Cubits (for every Step was half a Cubit rise ; ) and the *Chel* being ten Cubits broad, it was level to the Wall of the Court of the Women. The Wall by which the *Chel* was inclosed, was not so high as were the other Walls about the Temple, and was no more than Bars before the higher Wall of the Court, of three Cubits high, that were curiously wrought into Lattices, or such open Work, that the People might see through it or over it. The Passages into the *Chel* through this Wall were many, one before every Gate that went into either of the Courts ; and on either Side the Passage was a Pillar, on which it was





written in *Greek* and *Latin*, that no Stranger was to enter into that Place, but beware of coming upon Holy Ground. When the *Jews* were subject to the *Syro-Grecian* Kings, this Bar against Strangers was scornfully broken through in thirteen Places; but the *Jews* made up the Breaches again, and order'd, that thirteen Prayers should be offer'd against the Heathen Kingdoms, if a Stranger presumed to approach to any of the Places where the Breaches had been.

The Courts of the Temple, it was said, were properly but two, the Court of *Israel*, and the Court of the *Women*: For though there was a Distinction between the Court of *Israel*, and the Court of the *Priests*, as, that the one was not the other, and they that came into the one might not come into the other; yet the one was so within the other, and the Partition between the one and the other so small, and but one Boundary inclos'd them both, that they were indeed not so very properly two Courts, as two several Places for the *Priests* and for the *Israelites* to stand in in one Court. But the Court of *Israel* and the Court of the *Women* were so truly and evidently two different Courts, that they lay one before the other, and were divided one from another by a very high Wall.

The Entering into the Court of the *Women* (call'd also the *new Court*, the *outer Court*, and the *Treasury*) was by three Gates; one on the East, one on the North, and one on the South; and there was a fourth on the West, which went up out of this Court into the Court of *Israel*. All these Gates, except one, both Posts and Lintels, were gilt with Gold. The Eastern Gate was the most magnificent, in which you landed by five Steps out of the *Chel*. It was called the *Beautiful Gate of the Temple*, called by *Josephus* the *Corinthian Gate*; for the Posts, and Lintel and all, were overlaid with *Corinthian* Brass. At this Gate began what is called the *inner Temple*, the Space without this Gate to the Boundary Wall being styl'd the



the *outer Temple* ; and it was all in general, within the Compass of holy Ground, called often *the Temple*. This Court lay at the East End of the Court of *Israel*, and was parted from it by a high Wall ; so that whoever came to worship here, could see nothing of the Service in the other Court, and indeed hear but little, unless they went up the Steps of the Gate, and looked in ; for till you came to the Middle of the Entrance of the Gate that went up into the upper Court, it was but of the same Holiness with the Court of the Women ; but beyond the Middle it was holier. The Floor of this Court was even and level throughout, and it was a perfect Square of a hundred thirty five Cubits long, and so many broad, and it was curiously flagg'd with Marble, as indeed was all the Space, both Courts, *Chel*, and the other Space that encompassed the holy Ground.

In each Corner of this Court was a Chamber. In the South East Corner was a Room for the *Nazarites*, where they boiled their Peace-Offerings, polled their Hair, and put it under the Pot, according to the Law. The North-east Room was the *Wood-house*, where the Priests that had Blemishes wormed the Wood for the Altar. In the North-west Room the *Lepers* bathed themselves. The South-west Room was called the House of the Oil ; for there the Wine and Oil were laid up, which were so constantly used by the Appointment of the Law in Meat and Drink Offerings. Such was the Platform of the Court of the Women : It was a perfect Square. In the midst of every one of the Walls of it was a Gate. In every Corner of it was a Chamber, or, as some conceive, many Chambers, that were built round a Quadrangle that was within ; in which were boiling Ranges to boil the Sacrifices of the People.

Numb. 6. 10.

At first there were no Cloisters between these Buildings and the Gates, but the Men and Women stood promiscuously together. But this was found



found to occasion Lightness and Irreverence ; and therefore Cloisters were made, and Balconies or Galleries within the Cloisters upon three Sides, East, North, and South ; so that the Women stood in the Balconies, and the Men in the Court below : Not that there were any Cloisters supported by Pillars in this Court under the second Temple built by *Zorobabel* ; there were no more than Balconies that came out of the Wall, and were roofed over-head. But it was cloister'd by *Herod* with great Magnificence, but not equal with the Cloisters of the Mountain of the House already survey'd ; for that was a double Cloister all about, and treble on the South ; but this (as well as the Cloister of the Court of *Israel*) was no more than single every way. In this the Cloister of the Court of the Women differ'd from both the others, that it had a Gallery made in it, where the Women stood to look down into the Court ; whereas the others had no Interposition, but were uninterrupted to the Roof. This Court was the Place where Men and Women did commonly worship, who either came to pray at other Times than at the Hours of Prayer, or who came at the regular Hours, and brought no Sacrifice with them. The other Uses to which it served will be explained hereafter.

Because this Court of the Women was of free Access, whither all manner of Persons, that were *Israelites*, might resort ; therefore here were the *Treasure-Chests* placed, where the People put in their Offerings. They stood before the Cloisters, some here, and some there, on the several Sides of the Court. There were thirteen of them, called *Trumpets* by the *Jews* ; because they were wide in the Bottom, and narrow in the Top, that the Money put in might not easily be got out.

Exod. 30. 13.

Two of these Chests received the half *Shekel* which the Law enjoined every *Israelite* to pay for the Redemption of his Life ; the one for the Payment of the last Year (if he had missed to pay



pay at the due time,) and the other for the half Shekel for the Year present. On the first Day of the Month *Adar* (which answers in part to our *February*) publick notice was given through the Country, that they should provide to pay their half Shekel; and on the fifteenth of that Month the Collectors sate in every City to gather it. They had two Chests before them (as were at the Temple) and they demanded the Payment calmly and without Compulsion. On the five and twentieth Day of the Month the Collectors began to sit in the Temple, and then they used Roughness, and obliged them to pay; and if any were unable, they would take his Pawn, and sometimes his very Clothes by Force. They had a Table before them to count and change the Money upon, and two Chests to put it into. A Man that brought a Shekel to change, was to have half a Shekel again, and the Collector was to have some Profit upon the Change. This Addition of Profit is called *Kolbon*, (*κόλλυβος*) and it was never less than the twelfth Part of a *Denarius*. If two came together, and paid a Shekel for them both, yet the Receiver would have his Fee from both. And therefore our Saviour, in his Zeal, overthrew the Tables of these *Colbonists*, or *Money-changers*, John 2. 15. whose Avarice and Extortion he justly abhor'd.

These two Treasure-Chests were in use but for a certain Time every Year; but the other eleven were of constant Service, that stood in their Places all the Year long; and upon every one of them were written what Use and Employments they were put to.

One was for them that were to offer two Turtle-Doves, or two young Pigeons, the one for a Burnt Offering, and the other for a Sin Offering: They cast their Price into this Chest.

A second was for them who were to offer a Burnt Offering of Birds only.

A third. Whoever offer'd to buy Wood for the Altar, put his Money into that Chest.

A fourth, whoever offer'd Mouey to buy Frankincense.



 A fifth, whoever would offer Gold for the Mercy-Seat.

A sixth was for the Residue of a Sin Offering ; that is, if a Man had set apart a Sum of Money for a Sin Offering, and it bought a Sin Offering, and there was to spare, the Remainder was put into this Chest.

A seventh for the Residue of a Trespass Offering.

An eighth for the Residue of an Offering of Birds, of Men and Women that had Issues, and of Women after Child-birth.

A ninth for the Residue of a *Nazarite's* Offering.

A tenth for the Residue of a Leper's Trespass Offering.

The eleventh for whoever would willingly offer a Sacrifice of the Herd : The Money that was to buy it was cast into this Chest.

These Chests stood constantly in the Temple, and had every one its Title written upon it, that any one, that would offer these Things mention'd, knew readily where to go by these Directions, and to put the Money of his Offering. They are called *Treasuries*, and were set before the Pillars that supported the Cloisters toward the Court ; as if they were placed in the Quadrangle before the Pillars that bear up the Cloister-Walks in the *Royal Exchange*.

The Court of the Women was parted from the Court of *Israel* by a high Wall of thirty two Cubits and a half high from the Floor of the Court of the *Women*, but of no more than twenty five Cubits high from the Floor of the Court of *Israel* it self ; for so much higher was the Ground in that Court than the other. In the Middle of this Wall was the East Gate, that convey'd out of the one Court into the other ; to which Gate there was a Rising of fifteen Steps, that were not laid in a Square, but in a Semicircle. The Reason of this was to gain the more Room on either Side of them ; for on either Side of the Gate, and of the



the Steps, were Chambers in the Wall under ground, whose Floor was even with the Floor of the Court of *Israel*, the Doors opening into the Court of the *Women*. In these Rooms the *Levites* laid up their musical Instruments when they had done singing in the daily Service in the Court of *Israel*. They came down the fifteen Steps out of the Court, and at the Bottom they stept off either on the right, or the left, and there were Doors in the Wall which open'd into Chambers, where their Instruments were laid up. Upon these fifteen Steps the *Levites* stood and sung the fifteen Psalms of *Degrees* upon the solemn Festivity of the Feast of *Tabernacles*.

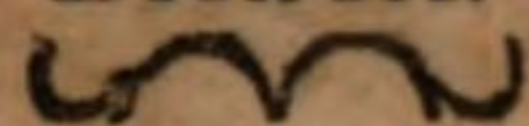
This Gate between the Court of the *Women* and the Court of *Israel* is distinguish'd by several Names. It is called the *upper Gate* of the Lord's House, the *new Gate*, the *Gate of Entrance*, the *middle Gate*, the *Gate of Sur*, and the *Gate of the Foundation*; but in the Temple of *Herod* it was commonly known by the Name of the *Gate of Nicanor*. The Reason of this Name is thus accounted for by the Author of *Juchasin*: *Nicanor* was one of the *Chasidim*, or Religious, and he went to *Alexandria* in *Egypt*, and made there two brazen Doors with great Curiosity, intending to set them up in the Court of the Temple; and he brought them away by Sea. Now a great Storm arising, the Mariners cast one of the Doors over-board to lighten the Ship, and intended to throw over the other also; which when *Nicanor* perceived, he bound himself to the Door with Cords, and told them that if they threw that in, they should throw him in too; and so the Sea ceased from raging. And when he landed at *Ptolemais*, and lamented the Loss of his other Door, he prayed to God about it, and the Sea cast up the Door in the Place where the holy Man had landed: But some say a great Fish cast it up. And this was the Miracle that was done about his Doors; and they set them up on the East Side of the Court before the Temple. This must be a Rabbinical Fable.

2 Kings 15. 37.  
2 Chron. 27. 3.  
Jerem. 26. 10.  
36. 10.  
Ezek. 40. 15.  
2 Kings 11. 6.  
2 Chron. 23. 5.

Juchasin, fol.  
65.



Book III.

Joseph. Antiq.  
lib. 12. c. 3.De Bell. lib. 6.  
cap. 31.

Fable. It is much more likely the Gate had its Name from *Seleucis Nicanor*, the first King of Syria, who was a great Friend of the Jewish Nation. There is a Miracle of a brazen Gate told by *Josephus*, perhaps with much better Authority, which may well be applied to this Gate of *Nicanor*, whose Doors were of Brass, though the whole Front of the Gate besides was all of Gold. He is treating of the Prodigies and Wonders that presaged the Destruction of *Jerusalem*, and among others he relates this: The East Gate of the inner Temple, being of Brass, and extreme heavy, and which could hardly be shut by twenty Men, being barred and bolted exceedingly strong and sure, yet was it seen by Night to open of its own accord; which by the Ignorant and Vulgar was esteemed a good Omen, as if it denoted that God would open to them the Gate of all good things; but those of a deeper Judgment suspected that it foreshew'd the Decay and Ruin of the Strength of the Temple.

This Gate of *Nicanor*, or the East Gate of the Court, was the Place where the *suspected Wife* was tried by drinking the bitter Waters; where the cleansed *Leper* stood to have his Atonement made, and to have his cleansing wholly perfected; and where Women after Child-birth appeared for their full Purification. Here (as well as in the Gate *Shushan*) sat a Consistory of three and twenty Judges; though before the Captivity the great *Sanhedrim* sat in these two Gates, sometimes in the one, and sometimes in the other, as they thought proper. But when the Room *Gazith* was built, they removed thither; and then each of them was supplied with a Court of twenty three. The common Access to the Temple was through the East Gate of the Court of the Women, that was constantly open, and so through the Court of the Women to the Gate of *Nicanor*, and then into the inner Court; but it was a Rule not to return through the same Gate at which they came in. They that come to the Temple,  
say



say the *Talmudists*, go in at the right Hand, and fetching a Compass, go out of the left; but Mourners and excommunicate Persons went about still to the left Hand.

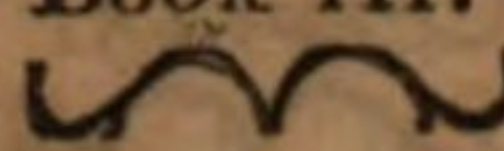
CHAP. XV.

*The Court of Israel, or of the Priests;  
its Gates and Buildings.*

NOW are we come within the Court of *Israel*, or of the Priests. The Gate of *Nicanor* was the only Entrance in the East Quarter; nor were there any Buildings in the Wall on this Side, but two, which stood on either Side of the Gate one. That on your right Hand was called the Chamber of *Phinehas*, the Wardrobe Man. This *Phinehas* is supposed to have been a Person of distinguishing Note, who provided Vestments for the Priests when they enter'd into the Service; and when they were old, he took them into his Custody, and provided new. He only had the Charge of these Vestments; for they were bought by the Publick, and when worn out, returned again, and ravell'd into Yarn for the Lamps, and the great Lights at the Feast of Tabernacles. On the left Hand of the Gate was the Chamber of the *Pastry Man*, who provided the High Priest's daily Meat Offering, which is commonly called in the Language of the *Talmud* the two Cakes of the High Priest.

On the South Side of this Court were three Gates: The *Water-Gate*, which lay Eastward; the Gate of the *Firstlings*, called sometimes the Gate of Offering, which was in the Middle; and the Gate of *Kindling*, which stood most West. There were likewise in this South Wall three other Buildings, which were called the Room *Gazitb*, the Room of the Draw Well, and the Room



 Room of the *Wood*. At the East Corner stood the Building *Gazith*, so called, because it was neatly built with Stone. Half of this Fabrick stood within the Court, and half within the *Chel*; and it had a Door into either Place. In that part within the *Chel* sat the great *Sanhedrim*; for no one but the King was allowed to sit within the Verge of the Court. In the other Part the Priests used to cast Lots for the Distribution of the Service.

At the West End of *Gazith* was the Room of the *Draw Well*, so called, because there was a Well sunk there, with a Wheel over it, from whence they fetched up Water for the Convenience of all the Court. There was occasion for abundance of Water, to fill the Lavers, to boil the Offerings, to wash the Sacrifices, and the Court it self, and to fill the Cisterns for the Priests to bathe in. The Place on which the Temple was built was very rocky, and without Water; but they convey'd it in Pipes thither from a Place at some distance, where there was a Spring Head that lay conveniently for such a Purpose, which was called the *Fountain Etam*, that lay Westward of the Temple; and the Pipes from it came down upon that Quarter, and passed along on the South Side of the House, and so into the Draw Well that was made to receive the Water out of them. This Well is supposed to have been sunk by the *Jews* upon their Return from *Babylon*; and the Waters from the Fountain being gather'd into it as into a Cistern, were dispersed from hence into the several Offices and Places where Water was necessary, a Wheel being used to force it into the Pipes and Conveyances that were to carry it into the several Receptacles and Uses; for in some Places there were Baths on the very Top of the Gates and Buildings (as will be observed hereafter) and to keep them full a constant Supply of Water was required, which was forced up by the Working and Activity of this Wheel. Over this Well there was a fair Building,



Building suitable to the other Structures about the Court, which had a Door into the Court, that the Priests might readily, and without going about, step out of the Court into it, when they had occasion to fetch up Water for any Use.

At the West End of the Draw-Well Room was the *Water-Gate*, that open'd directly upon the Altar. It was so called, because the Water that was poured upon the Altar at the Feast of Tabernacles (which will be hereafter explained) was brought through this Gate; and the Water for this solemn Libation was fetched from the Fountain of *Siloam*, at a great distance, though the Draw-Well was so near at hand to have supplied it.

Over this Gate there was a Room, called the Chamber of the Family of *Abhtines*, who was a Man of Note, and had the Care of making the Incense; and all that succeeded in this Office were called the Family of *Abhtines*; and this Chamber was the Place where they did their Work in this Employment. Into this Room the High Priest was brought for a certain time against the Day of Expiation, that he might be ready in taking his Handfuls of Incense, as was required against that Day. In this Room also was there a Guard kept every Night by the younger Priests: And on the Roof of this Chamber there was a Bath, in which the High Priest washed himself for the first time on the Day of Expiation.

Joining to this *Water-Gate*, on the West Side of it, there was a Building called the *Wood-room*, and stiled sometimes the Room *Parhedrin*. Into the Wood-room the blemished Priests brought the Wood that they had wormed, and found fit for the Altar; that it might be near and ready when there was occasion. The Room *Parhedrin* was called the High Priest's Chamber; not only because he was put apart in this Room for seven Days before the Day of Expiation, but hither the High Priest called his Brethren of the Priesthood to consult about the Affairs of the Temple;



Book III. and the Service; so that it was as the Vestry, or rather as the Chapter-house, where they met in Consultation about such Matters. For this Reason it was called the Chamber of the *Counsellors*, which Name it retained so long as the High-Priesthood preserved its Dignity and Character; but when Corruption and Avarice broke in, they were no more called *Counsellors*, but *Sitters*; from whence the Place where they met was called *Parhedrin*.

The Gate of the Firstlings stood next beyond the Buildings last mentioned, Westward, called also the Gate of Offering; because the Firstlings that were to be offer'd were brought through it.

Still Westward stood the Gate of *Kindling*, because a Fire for the *Levites* was kept there. From this Gate Westward there ran a long Building to the Corner of the Court, having Partitions within. And there were three Guards of *Levites* very near together, one joining to this Gate on the East Side, another joining on the West Side, which was called the Guard over-against the Veil; and the third at the Corner of the Court.

These were the Gates and Buildings on the South Side of the Court; along the Wall of the Court at the West End it was all plain, without any Gates or Openings. There was, indeed, at the Back of the Court Wall, in the Middle between the North and the South Corners of it, a Building standing in the *Chel*, where the *Levites* kept a Guard, which was called the Guard behind the Mercy-seat; but there is no Evidence that there was any Door out of it into the Court; and if there had been, it was but a Door, and not a Gate. It is observ'd, that the Guards of the Priests and *Levites* about the Temple are thus disposed. In three Places the Priests keep Guard in the Temple; in the Chamber of *Abbtines*, in *Beth Nitsots*, and in *Beth Mokadb*: And the *Levites* in one and twenty Places; five at the five Gates of the Mountain of the House, four at the four Corners of it within, five at five Gates of the Court,

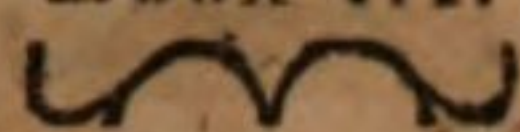


Court, and four at the four Corners of it without ; Chap. 15.  
one in the Chamber of *Corban*, one in the Chamber over against the Veil, and one behind the Place of the Mercy-seat.

On the North Side of the Court there were three Gates ; the first as you come from the West Wall, called *Beth Mokadb* ; the next Eastward was *Corban*, or the Gate of the *Women* ; the third, *Nitsots*, or the Gate of the Song. But before you came to the first Gate, there was a Building at the North-West Corner, called *Beth Mokadb*, that extended from the North-West Angle of the Wall to the Gate below of the same Name ; in the four Corners of it it had four several Apartments, and the Room properly called *Mokadb* was in the middle, as the Center. Two of these Chambers stood within the Court, and two without, and Marks were set to shew where the two Grounds parted.

The Room in the South-West Corner was called the *Lamb Room* ; because there the Lambs were lodged that were appointed for the Daily Sacrifice. In the South-West Room the Shew-Bread was prepared that was set every *Sabbath* upon the Golden Table. The North-West Room was the Place where the *Maccabean* Family laid up the Stones of the Altar that was profaned with abominable Sacrifices by the *Grecian* Kings. The North-West Room was a Passage out of *Beth Mokadb*, the middle Room, to a bathing Place, for such who had received any nocturnal Pollution in their Sleep. In the middle Room, called *Beth Mokadb*, or the Place of the *Burning*, was a Fire continually kept during the cold Season of the Year, by Day for the Priests to warm themselves when they came from the Service, and by Night to keep them warm when they were upon Guard ; for here was the principal Guard kept, and in this Room there was a Box or Cabinet where the Keys of the Court were secured, and taken out, or put in, as occasion required.





Joining to the East End of this Building was the Gate *Beth Mokadh*, called also the Gate of *Corban* or *Offering*; not only because the Sacrifices that were to be offer'd were brought up this way, but because on this Side the Court, and joining to the East End of this Gate, there was a *Treasury*, call'd *Corban*, where the Half-Shekel paid for Poll-Money, and Money for the Repair of the Temple was laid. Then there was a Room where the *Levites* kept Guard; and joining to that there was another *Treasury* or *Corban*, where Money for the Support of the Poor was kept: And joining to the East End of that was the middle Gate on the South Side, called

The Gate *Corban*, because it joined to this Building; and known likewise by the Name of the Gate of the Women; because Women that were clean, and brought Burnt-Offerings or Trespass-Offerings, presented them and themselves with them at this Gate.

Between the middle Gate *Corban*, and the Gate that lay more Eastward, called *Nitfots*, were three Rooms; the Room of the Salt, the Room of *Parvab*, and the Room of the *Washers*. The Room of Salt lay most Westward, and joined to the Gate; and here was the Salt preserved for the Use of the Temple. Nothing was laid upon the Altar unfalted, but the Wood, the Blood, and the Wine of the Drink-Offering. The Priests that were in Service salted the very Skins of the Sacrifices, lest they should be offensive; and here they were kept till the Eve of the *Sabbath*, when towards Night they divided to every one his Share. In the Room of *Parvab* were the Skins salted and laid up till the Division was made. It had its Name from *Parim*, which signifies *Bullocks*; because the Hides of Beasts were there laid up. At the East End of this Apartment there was another, called the Room of the *Washers*; because here they washed the Inwards of the Sacrifices. Out of this Room there was a pair of winding Stairs to the Top of the Room

*Parvab*:



*Parvah* : Here there was a Bath, where the High-Priest washed himself upon the Day of Expiation. Chap. 15.

The Gate that stood the most East of all the three on this North Side, was called the Gate *Nitsots*. The Word signifies *sparkling*, and this Gate lay open to the South Sun; and the Leaves of it being gilt, they gave a *sparkling*, or dazzling Reflection into the Court. It had also the Name of the *Gate of the Song*, perhaps because they who enter'd this Gate came in the very Face of the *Levites*, as they stood in their Desks singing or playing upon their Instruments. Joining to the East Side of this Gate there was a Building called the *House of Nitsots*, in which the Priests kept a Guard in the upper Room, and the *Levites* in the lower. This Fabrick ran Eastward some way; and then there was another, which reached the very Corner of the Court Wall; and this was called the *House of Stone*. Here the Priest that was to burn the *red Cow* was set apart and sprinkled seven Days before; and no Vessels but what were made of Earth or Stone were used upon this Occasion.

Having survey'd the Wall that inclos'd this Court, and the particular Gates and Buildings in it, we are now to enter within, and observe what it contained: But first it will be useful to explain the Names by which this Court was called; which were, the *Court of Israel*, and the *Court of the Priests*. For this purpose we must take notice, that the Court on the North, South, and West Sides, had Cloisters along the enclosing Wall of it within, as the other Courts had, born up with Pillars, and roof'd over head, to secure People from Rain and Weather. Here the Laity might come; and this was the *Court of Israel* that went round about the Court. At the East, as you came out of the Gate of *Nicanor*, you enter'd upon the Court of *Israel*, which was eleven Cubits over, as you advanced towards the Altar: And then was the Court of the *Priests*, which was eleven Cubits



Book III. over likewise. These two Spaces were double cloister'd, being roof'd over, and the Roof supported with a double Row of Pillars, the one Row standing out to the opening of the open Court, and the other Row standing where the two Spaces parted the one from the other. These Courts were distinguish'd by some Grates or Bars, which stood between Pillar and Pillar, in that middle Row of Pillars that bore up the Roof of the Cloister. No *Israelite* was admitted into the Court of the *Priests* but to lay his Hand upon the Beast that he offer'd, or to kill him, or to wave some part of him; and then he enter'd upon the North or South Side. The Court of the People was level with the Floor of the East Gate, or Gate of *Nicanor*; but the Floor of the Court of the *Priests* was two Cubits and a half higher, into which the Ascent was by four Steps; first there was a Step of a Cubit high, and then three Steps of half a Cubit each. Thus was it as you went directly up from the Gate of *Nicanor* forwards. But if you turned on either Hand, there were the Desks or Standings of the *Levites*, where they sung and play'd upon their Instruments. The Pavement was thus: First there was a Rising of a Cubit high, and that ran along at that Height before the Rails and Pillars that parted between the Court of the *Priests* and the Court of the *People*. Then there were three Steps, each of half a Cubit; and upon the highest stood the *Levites* with their Song and their Instruments. Their Feet were even with the Floor of the Court of the *Priests*, and a Desk before them. The *Levites* took up but two Cubits and a half with their Desks; the rest of the Court of the *Priests*, which was eight Cubits and a half, was taken up by the *Priests* who were not in present waiting, but attended upon the Worship and Service.



C H A P. XVI.

*The Altar of Burnt-Offering ; the Laver.*

**T**H E Length of this inner Court, from East to West, was a hundred eighty-seven Cubits ; and the Breadth, from North to South, a hundred thirty-five. In the open Space, exactly before the Porch that gave Access to the Temple, stood the *Altar* of Burnt-Offering. This was a large Pile, built all of unhewn Stones, thirty-two Cubits square at the Bottom ; from thence it rising one Cubit benched in one Cubit ; and from thence being thirty Cubits square, it rose five Cubits, and benched in one Cubit ; and from thence being twenty-eight Cubits square, it rose three Cubits, and benched in two Cubits ; from whence it rose one Cubit, which was the Hearth upon which the Offerings were burnt ; and the benching in of two Cubits Breadth was the Passage round it, on which the Priests stood when they looked after the Fire, and placed the Sacrifices upon it. So this Hearth was a Square of twenty-four Cubits, and a Cubit high, which was all made of solid Brass ; and from hence it was called the *Brazen Altar* ; for it is not to be imagin'd that it was all made of Brass ; for it was forbidden by the Law to make an Altar of any thing but of Earth or of unhewn Stone : And if it were all of Brass, it would not have answer'd the Use intended ; for the Fire continually burning upon the Top of it, would so heat the whole, and especially that part of it next the Hearth, that it would be impossible for the Priests to stand on it when they were to do their Duty about the Altar, especially since they always officiated bare-footed, and had nothing to secure their Feet from the Heat of it.

When it is said that the Foundation of this Altar was thirty-two Cubits square, it is not to be



Book III. understood in the strictest Sense; for in the South-East Corner it wanted somewhat to make the Corner a perfect Angle, answerable to the other Corners. The Foundation, says the *Talmud*, was a perfect Walk all along on the North Side, and all along on the South; but on the South it wanted one Cubit, and on the East one Cubit. The reason of this Defect was, because that very Corner of the Altar was not in the Tribe of *Benjamin*, but in the Tribe of *Judah*; for all the Altar they held should be in the Lot of *Benjamin*; and therefore they chose rather to make no Angle at all at this Point of the Foundation, than to make it, since it would fall in the Portion of *Judah*.

At the South-West Corner, near to the Point of the Angle, there were two Holes, one upon the West Foundation, and another upon the South, into which the Blood that was poured upon the Foundation did fall, and so ran into a common Shore under Ground, which emptied itself into the Valley of *Kedron*. In the middle of the Altar, between the Bottom and the Top, there was a red Line drawn visibly round about it, as a Direction to the Priests how to sprinkle the Blood of the Sacrifices above or below it; for since some Blood was to be poured or sprinkled at the Bottom of the Altar, and some upon the Horns of it, some above, and some below, to make sure that either of these should exactly keep its right Place, they drew this Line about, as a just Boundary between them.

On the four Corners of the Altar, on the last benching in, where the Priests stood when they offer'd the Sacrifices, there were fixed four small Pillars of a Cubit height, and a Cubit on every Side, in the Form of an exact Cube; and these were the *Horns of the Altar* so often mentioned in Scripture: The Middle of each of them was hollow, because therein was to be put some of the Blood of the Sacrifices. *Joab*, when in Fear of his Life, is said to have fled to the Altar, and to lay



lay hold upon the *Horns* of it ; but the Altar, says *Kimchi* upon the Place, was no Refuge for a Murderer, but for Manſlaughter only committed un-awares, and but upon the Top of it. *Joab*, ſay the *Jews*, could not be ignorant of this ; but he did it to ſave his Eſtate, which had been forfeited if he had been ſlain in another Place ; or to obtain a Burial, which would have been denied him, had he been judicially condemn'd. But theſe Reaſons are not found : It is more probable that by this means he hoped to obtain a Pardon, as *Abiathar* had done, by consecrating himſelf to God and his Service ; for the laying hold of the Altar had a Vow in it for the future, as well as the Hope of preſent Safety ; which may be proved from the Nature of the Altar, that made whatever touched it to be holy. But *Joab* by Murder and Treason was unfit to eſcape, and made incapable of being ſuch a Votary.

The Aſcent up to the Altar was by a gentle Riſing on the South Side, called the *Kibbeſh*, which was thirty-two Cubits in Length, and ſixteen in Breadth, and landed upon the upper benching in next the Hearth, or the Top of the Altar. Upon the Eaſt Side there was a little Paſſage that led from the firſt Beginning of this great Aſcent to the Foundation of the Altar ; and there was another that carried the Prieſt up higher, if he was to ſprinkle Blood upon the Horns of it. The common way to go up this Riſe or Cauſeway was upon the right Side, that is, the Eaſt, and to come down on the Weſt. Upon the Weſt Side of this Aſcent there ſtood two Tables, one of Silver, upon which the Veſſels of the Service were laid ; the other of Marble, called the Table of Fat, on which they laid the pieces of the Sacrifices when they were to be brought up to the Altar. There was alſo in the ſame Side, as is ſuppoſed, in the very Side of the Cauſeway, a Place where thoſe Birds were caſt that were preſented and found not fit to be offer'd, till they could conveniently be convey'd away. On the  
Eaſt



Book III. East Side of the Ascent was the Place where they laid the Guts and Garbidge of the Birds that were offer'd, and where the Ashes that were brought from the Altar of Incense, and the Altar of Burnt-Offering, were poured down till they could be removed. By the Marble Table the Priests stood when they sounded their Trumpets at the time of divine Service.

Exod. 20. 26.  
Talmud. in  
Zevach.

The manner of erecting this Altar is thus given by the *Talmud*: When they built the Altar, they built it solid like a Pillar, and they made no Hollow in it; but one brought whole great Stones and small, and he brought Mortar, and Pitch, and Lead, and mixed all, and poured all into the great Base that he had laid according to his Measure; and so he built on upwards: And he put in the midst of the Building a piece of Wood, or of Stone, at the South-East Horn, according to the Measure of the Foundation; and so he put in the midst of every one of the Horns, till he had finish'd the Building. Then he took away those pieces that were in the midst of the Building; so the South-East Horn was left without a Foundation, and the rest of the Horns were left hollow. The *Jews* say that the Altar was whited twice a Year, at the Passover, and at the Feast of Tabernacles. It was not plaister'd with an iron Trowel, lest it should be defiled; and on the Eve of every *Sabbath* they rubbed the Altar with a Mop, to cleanse it from the Blood that stuck upon it.

Mid. per. 3.

The most ordinary and common Place for the Slaughter of the Sacrifices, was upon the North Side of the Altar, or at least on the North Side of the Court; and therefore eight Cubits from the Altar Northward was the Place of the Rings, where Staples in six Rows, four in a Row, were fixed in the Pavement, to which the Necks of the Beasts were drawn down by Cords, that they might be the more easily slain. Four Cubits from the North of those Rings there stood Marble Tables, on which they washed the  
Inwards





Inwards of the Sacrifice, and cut it into pieces: And four Cubits further North there were the Pillars on which they hung up the Sacrifice upon Hooks, that so they might flea it. These were low Pillars, that joined to those that supported the Cloister on this North Side. They were eight in Number; and over the Heads of them were laid transome Beams of Cedar, and Hooks of Iron fastned both in these Beams and in the Pillars, on which Hooks they hang'd up the Beast slain for Sacrifice, that they might the better come at him to flea him. Each of the Pillars had three Hooks one above another, that they might be fit for Beasts of all Sizes. Before these Pillars, or rather before the Space that was between the Pillars, (so that there might be a Passage between) stood the Marble Tables, upon which (after they had given the Entrails their first Washing in the Washing Room before mentioned) they washed and dressed them a second time, and made them clean for the Altar; and on which, after they had flea'd the Beast as he hung upon the Hooks, they cut him into pieces as he was to be divided, in order to be laid upon the Altar to be offer'd up. From these low Pillars to the North Wall of the Court were eight Cubits, which was the Space of the *Israelites* Station on this Side, and was narrower by three Cubits than their Standing at the East End. There were Tables and Marble Pillars on the South Side of the Altar, that served the same Purposes as the other; for the Sacrifices called the *less Holy Things* might be slain in any part of the Court, and consequently on the South Side. And when more Offerings came than could be contained in the Space just between the Altar and the South Wall, then all the South Side of the Court was allowed for that Use, even as far as the middle of the Altar between North and South.

The Space between the Foundation of the Altar Westward, and the Porch of the Temple, was two and twenty Cubits; but there was not so much



Book III.

much clear Ground or Passage between them ; for the Stairs of the Porch being in number twelve, and every Step a Cubit broad, besides the Halfpace or Enlarging at every third Step, occasioned that these Steps lay down a great way in the Court towards the Altar, and took up a good Space of these two and twenty Cubits. Every one of these Steps was half a Cubit high ; so that the whole Rise was fix Cubits from the Ground to the landing in the Porch. Upon these Steps of the Porch the Priests stood, when they came out from burning Incense, and blessed the People. In this Space between the Porch and the Altar no Man was to come that had a Blemish upon him ; because the Ground was sacred, and near the Sanctuary : Nor was any to come here bare-headed ; because they always cover'd their Heads in their greatest Devotions ; and therefore it was indecent to approach so holy a Place with the Head bare. When the Priest was burning Incense in the Holy Place, no Man might stand upon this Space, or stay within it ; and that they might know the time when to withdraw, the *Sagan*, or President of the Service, called to the Priest that was within the Sanctuary with a loud Voice, and gave him notice when he should begin with the Incense ; saying to him, *Offer the Incense* ; and as he spake thus, the People withdrew.

In this Space between the Altar and the Porch stood the *Laver*, not directly before the Altar, but removed towards the South ; so that it stood between the Rise of the Altar and the Porch. The Size and Measure of this Vessel under the Second Temple is not described ; only these Particulars of it are recorded in the Antiquities of the *Hebrew* Writers : The Laver at first had but two Spouts out of which the Water ran ; but one *Ben Kattin* a Priest made twelve, that resembled the Paps of a Woman. There were twelve Priests always employ'd at offering up the Daily Sacrifice, some for one part of the Service, and some





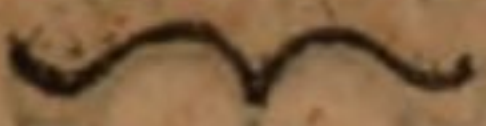
some for another; and by this means they had the Conveniency of washing together before they enter'd upon the Service; and it appears from hence, that this Vessel was of great Reception and Capacity. The Laver was filled by Water forced into it by the Wheel in the Well-Room, through some singular Conveyance. If the Water stood all Night, it was useless and unlawful; and therefore it was either evacuated at Night when the Service of the Day was done, or it was let out in the Morning by the Priest that was to do the first Work of the Day, who went into the Well Room and work'd at the Wheel, which forced the Water through Pipes into the Vessel till it was full: However, it was a Rule that there should be always Water sufficient to wash four Priests of a row. Their manner of washing was thus: The Priest laid his right Hand upon his right Foot, and his left Hand upon his left; and as the Cock ran upon him, he thus stood stooping, and wash'd his Hands and his Feet together. He that went about the Service with unwashen Hands and Feet in the Morning, was liable to Death by the Hand of Heaven: And if a Priest was clean before, yet he durst not officiate before he had bathed. In the Service he must stand upon the bare Pavement; so that in the Winter the Duty was exceeding sharp: His Body must be bathed in cold Water before he enter'd; then he was to wash his Hands and Feet, and stand in thin Linen, and upon the cold Stones, all the time of his Ministration.

The many Vessels of a lower Order that served for the Uses of the Sanctuary, or the Names and Fashions of them, it is scarce possible to discover. The Number of Vessels of Gold and Silver are reckoned by *Ezra* to be five thousand four hundred; and the *Talmud* asserts that ninety and three were used every day about the daily Sacrifice. There were peculiar Vessels that served for the Day of Expiation, and other Services had proper Vessels assign'd them; so that the

Num-

Tamid, per. 3.





Number must be very great, and was still increasing by the Piety of good Persons, who were still offering one Vessel or other in Devotion. The several Fashions and Sizes of them are likewise uncertain, and are rather to be guessed at than determined; and the Uses to which they were put will afford more help in finding out their Shape and Designs, than either their Names do, or any Description we can have of them.

There were Basons, in which the Blood was received when the Beast for the Sacrifice was slain; Dishes, out of which the Blood was sprinkled on the Altar; Voiders or Trays of Gold and Silver, in which the Intrails were carried to be washed, and when they were washed brought to the Altar; Vessels, out of which they poured the Drink-Offering; Chafing-dishes to take Coals from the Altar for the burning of the Incense; Dishes for Frankincense; Perfuming Pans for the Incense; Dishes about the Shew-Bread; and such Variety of Dishes, Basons, Vials, Cruses, Tankards, and such Vessels, that it would be endless to enquire after them. To which may be added, the Axes, Knives, Flesh-hooks, Forks, Fire-pans, Tongs, Snuffers, Pots, Pans, Cauldrons, and innumerable others, which but to mention would be tedious, and to describe impossible. *Ptolomy Philadelphus*, King of *Egypt* (if we believe *Aristeas*) bestowed many noble Presents upon the Temple, golden and silver Goblets, golden Vials, and a golden Table of great Cost and most curious Workmanship. And *Queen Helena*, the Mother of *Monobazes*, King of *Adiabena* beyond the *Euphrates*, gave a golden Candlestick that was over the Temple Door, and a golden Table, which hung upon the Wall of the Gate of *Nicanor*, and upon which was written the Section of the Law concerning the *suspected Wife*. I shall desist from pursuing this Subject any further, being called upon by the Method proposed to take a short Survey of the magnificent and sacred Structure of the Temple itself.

Hif. 70 Interp.



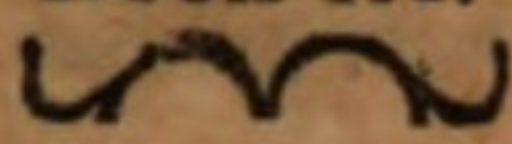
## C H A P. XVII.

*A Description of the Temple, its Height, Length, and Breadth ; its Chambers, Galleries, &c.*

**H**E, say the Rabbins, that never saw *Jerusalem* in her Glory, never saw a lovely City ; and he that never saw the Sanctuary, with its Buildings, never saw the most noble Fabrick under the Sun. The Measures of this Temple, as it stood in our Saviour's Time, and till the Destruction of *Jerusalem*, was a hundred Cubits long, a hundred Cubits broad, and a hundred Cubits high ; and yet not an exact Cube, as will appear hereafter. The Form and Fashion of this Pile on the Outside was thus : It was built of white Marble full of curious Veins and many Colours ; the Size of the Stones was large and astonishing, and the Walls rose to that great Height of a hundred Cubits by these distinct Measures.

The Foundation (as commonly in stone Buildings of a great Pile) was six Cubits from the Ground upwards ; from hence the Wall rose in a Plain, without Borderings or Standings out, for forty Cubits ; then a Border curiously wrought of a Cubit high. Above this, for the Security of the Wall and Stones from the Droppings of the Roof, there was a Row of Stones that jutted out of the Building, neatly guttered or rigged, and as artificially joined in the Riggetting, that laid under the Edge of the Leads that cast off the Rain. By this means the Droppings from the Leads or Spouts were carried off ; and this Gutter was two Cubits high ; the Timber or Place for laying on the Roof was a Cubit ; the Roof itself a Cubit. Thus we are come to the lower Leads, for so they may be called, it being an  
Ex-



Book III.  Expression best known among us. Let us follow the Building still to its perfect Height, and conceive it to be narrowed now to half the Breadth, and so to rise in the midst of the Pile, as that the Leads on either Side were five and twenty Cubits broad. The Height of the Room above, or the Rising above the Leads in a straight Wall, was forty Cubits. This is called an upper Room, because it was directly over the Holy and Most Holy Places. Another ingraven Border of the Breadth of a Cubit. The Gutter two Cubits, as before. The Roof a Cubit. The Plaster Covering, instead of Leads, a Cubit. The Battlements three Cubits. Upon the Battlements round about (if the *Jews* are to be believed) there was a Pike of Iron of a Cubit high, to keep the Birds from lighting upon it. It is more probable that for Beauty and Ornament there were Pinnacles upon the Battlements. The Roof was not a perfect Flat, as the Roof of other Houses; but it rose till the Crest in the middle came as high as the Height of the Battlements round about.

Thus were the Risings of the Temple to its Height. It will be proper to observe now into what lesser Measures those Dimensions were divided: The Length of it was from East to West a hundred Cubits, and so was the Breadth from North to South in some Parts of it, but not in all. The Part that bore this Breadth was only the Porch; for the Building behind it was seventy Cubits broad; and the Porch stood before it as a cross Building, reaching fifteen Cubits South, and fifteen Cubits North, further out than the Breadth of the Temple. The Thickness of the Wall at either End was five Cubits; and from that Wall, to the Wall of the Temple on either Side, ten. The Porch was a hundred and twenty Cubits high, that is, twenty Cubits above the Height of the rest of the House. There was a Chamber in each End of this Porch, in the Part that stood out further than the Temple, in which there were four and twenty little Closets, twelve in each



each Chamber, in which were laid up severally, Chap. 17.  
for the four and twenty Courses of the Priests, the Knives and Instruments that they used about killing, and fleaing, and cutting up the Beasts to be sacrificed. What became of the other Rooms of the Porch, for there were many Chambers and Stories over Head, is difficult to determine.

In the middle of this spacious Front was the Gate of the Porch, forty Cubits high, and twenty Cubits broad. It had no Doors at all, but it was an open Gate, into which whosoever stood in the Court might look and see the Space of the Porch within. This Entrance was gilt with Gold.

The Entrance out of the Porch into the Temple was through two Gates of two folding Leaves a-piece; the Wall of the Temple was six Cubits thick; the Leaves of the first Gate were five Cubits broad, and were hung a Cubit within the Thickness of the Wall from the Porch; so that when they were open they covered the whole Thickness of the Wall on the right Hand and on the left, that as you passed through you could not see it. At the very furthest End of the Thickness of the Wall towards the Holy Place, there was a two-leaved Door likewise parallel to this, which when the Leaves opened they fell back to the Wall that was at the lower End of the House, and cover'd a Place which was unguilded; for all the Walls were gilt, but only the Places where the Leaves of the Doors fell back. In the five Cubits Space between the two Doors, behind the Leaf of the Door upon the right hand, there was a Marble Flag of a Cubit square, that lay loose in the Floor, with a Ring fastned in it to pull it up; and when the Priests tried any *suspected Wife*, they pulled up this Stone, and took Dust from under it to put into the Water for her to drink, as the Law prescribed. Between these two Doors also, in this five Cubits Space, there hung a Veil, answerable to the Veil at the Door of the Tabernacle.



Over the Temple Door there was a great golden Vine, that (as *Josephus* relates) had Bunches of Grapes as big as the Proportion of a Man: It came to this Bigness by degrees; for pious Persons were continually offering, some Gold to make a Leaf, some a Grape, some a Bunch; and these were hung upon it; so that it was always increasfing. Over the Door likewise there was a golden Candlestick given by Queen *Helena* beforementioned, who was a great Benefactress to the *Jews*. And in the Porch on either Side of the Temple Door there was a Table, on the right Side one of Marble, on which they set the Shew-bread as they carried it new into the Temple; and on the left one of Gold, where they set the old Bread for some time when they fetched it out. And the Reason why they began at the Marble Table, and ended at the Golden, was because they advanced higher and higher in all their Ceremonies of divine Worship.

The Body of the Temple pointed exactly upon the middle of the Porch, the Breadth of it between Wall and Wall just equal with the Breadth of this Entrance; but the Walls and Chambers built on either Side of such a Breadth as that the whole came to seventy Cubits. The Breadth beginning at the North Side is laid out into these particular Measures: The outmost Wall, called the Wall of the Gallery, five Cubits thick; the Gallery three Cubits broad; the Wall of the Chambers five Cubits thick; the Chambers in Breadth six Cubits; the Wall of the Temple six Cubits thick; the Breadth of the Temple within, from Wall to Wall, twenty Cubits; the other Wall of it six Cubits thick; the Breadth of the Chambers six Cubits; the Wall of the Chambers five Cubits thick; the Place of the coming down of the Water three Cubits broad; the outmost Wall five Cubits. Seventy in all.

Now the Chambers were eight and thirty, fifteen upon the North Side, fifteen upon the South,



South, and eight at the West End. They were in three Stories, five in the lowest, five over them, and five over those; thus upon the North and South Sides; but at the West End there were three upon the Ground, and three over them, and two over those. Every Chamber was six Cubits broad and twice as long (only the two highest Chambers at the West End were of a greater Length) and there was a Space between the Chambers on the same Floor, in manner of an Entry, of about seven Cubits and a half broad, that you might pass in it between Chamber and Chamber to every Chamber Door that was upon the Side.

Before these Chambers there ran a Gallery from the East End of the Building to the West (but at the West End there was none such) three Cubits in Breadth, by which you were carried along to any of these Entries between the Chambers; and so to any Chamber Door. In the outmost Wall of the Fabrick, towards the North and the South, there were four Doors on either Side, into four Entries; (for so many there were between five Chambers) but as soon as you were come within the Doors there ran a Gallery along on your right Hand and left, over which you stepped into the Entry that was before you; or if you went not in at the Door that was just opposite to the Entry that you would go to, you might go in at any Door that you would, and this Gallery would lead you to that Entry.

Thus was it with the lowest Chambers, and the like Gallery and Entries were in the middle Story and in the highest. Now the Way to go up into them was by a large pair of turning Stairs in a Turret, at the North-East Corner of the North Side; by which Stairs you went up to the first Floor; and there, if you would, you might land in the Gallery, and go to what Entry or Chamber you would; or if you would go higher, you might go up into the Gallery in the third Story; and if you pleased you might go



Book III. higher yet, upon the Roof round about the whole Pile.

Besides this Stair-case, which thus convey'd to the Roof of the Buildings, there was such another at the farthest end of each of the Entries that have been spoken of, which carried up to the first and second Floor, or to the upper Chambers, but went not so high as to convey to the Roof. And so had you gone in at any of the four Doors to the Ground Chambers, either on the North Side of the House, or on the South, stepping over the Gallery you came into the Entry between two Chambers, one on your right Hand, and another on your left, their Doors opening into the Entry, and facing one another. But before you go towards the Temple-wall, there was a round large Stair-case, into which you might go out of either Chamber, and so up Stairs into the Chambers over head, and from thence up Stairs again into the Chambers over them.

The Chambers at the West End had no Gallery at all before them, but you stepped immediately thro' the Doors that were in the outmost Wall into the Entries; and at the end of the Entries there was such a Stair-case as this, which carried you up from Story to Story.

On the South there were such Galleries in the three Heights as were on the North, and such Stair-cases at the End of the Entries joining to the Temple Wall; but that Space, where the Galleries were, was called the Place of the coming down of the Water, because in this Space were laid the Pipes that convey'd Water from the Fountain *Etam* into the Well Room.

The Stairs of the Turret in the North East Corner on the North Side carried to the Roof of the Building. At the Top of the Stairs you went through a small Door, and as soon as you stepped within, there were two Cedar Beams laid close together, sloping still upward, and having Steps cut in them, by which you might go to the very Top of the Temple. When you were upon the  
Roof



Roof you might see little Pilasters set, which shew'd the Partition between the Holy and the Most Holy Place. In the Floor over the Most Holy Place there were many Holes like Trap Doors, through which Workmen were let down by Cords to mend the Walls of the Most Holy Place when there was occasion : And they were let down in Chests or Trunks, where they could see nothing but their Work before them, that they might not (say the Jews) feed their Eyes with looking upon the Most Holy Place : But if there were no Chests to be had, they were suffered to go thro' the Doors.

CHAP. XVIII.

*The Holy Place, with its Furniture.*

*The Most Holy Place.*

THE Holy Place was forty Cubits long, and twenty broad. In the Temple of Solomon it was thirty Cubits high, having no Floor at all on this Side the Roof ; but in Herod's Temple it was sixty ; for the Jews of the Captivity after their Return built their Temple sixty Cubits high : It was not floored over, but left open to the Roof, as the first Temple had been ; and at the same Height was it floored over in the Time of Herod. There was an Inequality of the Height of the Floors in the three Parts of the House, the Porch, the Holy Place, and the Most Holy. The first Floor of the Porch was ninety Cubits high, the Holy Place sixty, and the Most Holy but twenty ; and therefore whereas there was a Floor over the Most Holy Place even with the Floor of the Holy Place, at the Height of sixty Cubits, that was not the first Floor over it, but there was another forty Cubits below that.

The Beauty and Splendor of this Holy Place was exceeding noble ; the Floor you trod upon



Book III. was planked with Boards of Fir, and they gilt with Gold. The Walls were wainscotted with Cedar, adorned with Carvings of Knops and open Flowers, Cherubs and Palm Trees, and all gilt likewise. For the Height of fifty Cubits (for so high were the Side Chambers without the House) the Walls shone with this Embroidery, and the ten Cubits above was the Place of the Windows, that were narrow without, and broad within.

In this Room of the Holy Place was the Candlestick, the Table of Shew Bread, and the Altar of Incense ; the first of Gold, the other two gilded. The Fashion and the Utensils of the Candlestick have been already describ'd ; for they answer'd in the general to those that *Moses* made and placed in the Tabernacle : Only under the second Temple the Candlestick was a Yard and a half high ; and before it was a Stone with three Steps cut in it, upon which the Priest stood that trimmed the Lamps, and where he set down his Dishes while he was about this Work.

In the Tabernacle of *Moses* the Table of Shew Bread was two Cubits long, and a Cubit and a half broad ; but under the second Temple it wanted the half Cubit in Breadth. The Reason is no where expressed. It stood upon the North Side of the House lengthways in its Place, that is, East and West. Upon this Table twelve Loaves were continually standing, which were made and placed in this manner :

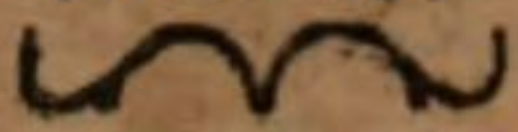
Out of four and twenty *Sata* (three of which went to an *Ephah*) that is, out of eight Bushels of Wheat being ground, they sifted out four and twenty tenth Deals, or Omers, of the purest Flower, and that they made into twelve Cakes, two Omers in a Cake, or the fifth Part of an *Ephah* of Corn in every Cake. The Cakes were made square, ten Hands Breadth long, and five broad, and seven Fingers thick. They were baked in a Room in the great Building *Beth Mokadh* upon the Day before the Sabbath.



Upon the Sabbath Day four Priests went first in to fetch away the Loaves that had stood all the Week, and other four followed them with the new ones. Two of the four last carried the two Rows of the Cakes, that is, six a piece; and the two other carried either of them a golden Dish, in which they put the Frankincense that was to be set upon the Loaves; and so those four that went to fetch out the old Bread, two of them were to carry the Cakes, and the other two the Dishes. The four that came to fetch the old Bread out, stood before the Table with their Faces towards the North, and the other four that brought in the new stood between the Table and the Wall, with their Faces towards the South: Those drew off the old Cakes, and these, as the other went off, slipt on the new; so that the Table was never without Bread upon it, because it is said that they should stand before the Lord continually.

The Cakes were placed in two Rows, six and six, one upon another; and they set them the Length of the Cakes cross over the Breadth of the Table, and so the Cakes lay two Hands Breadth over the Table on either Side; for the Table carried the Breadth but of six Hands, and the Cakes were ten Hands Breadth long. To support that Part which lay over, that it should not break off, they had a Contrivance; but the Description of it is left so obscure, that it cannot well be understood. They laid the lowest Cake of either Row upon the plain Table, and upon that Cake they set at equal Distance three Sticks of Gold (they were hollow, like the half of a slit Cane) and upon those they laid the next Cake, and then three golden Canes again, and upon them another Cake, and so of the rest; but upon the fifth Cake they laid but two Canes, because there was but one Cake more to be laid upon. The Design of these Canes was, that the Air might come to every Cake, and so preserve them from Mouldiness and Corruption. The Cake lay hol-





low, and one did not touch another. The Canes were placed so, that they lay within the Compass of the Breadth of the Table; so that the Cakes that lay over the Table on either Side bare no Burden but their own Weight. On the Top of either Row was set a golden Dish with a Handful of Frankincense, which was burnt when the Bread was taken away, and the Cakes were eaten by the Priests.

The Length of the Holy Place was forty Cubits; and when you had advanced six and twenty and two third Parts of a Cubit, there stood the Candlestick on one Side of the House, and the Table on the other; and somewhat higher towards the Veil stood the Altar of Incense. It was a Cubit square, and two Cubits high; had four Horns at the four Corners, and a Crown about the Brim; and upon it Incense was offer'd Morning and Evening every Day.

The Partition between the Holy and Most Holy Place was the Space of a Cubit, and on either Side of that Space was hung a Veil. These Veils were woven of four Colours; blue, purple, scarlet, and fine white Linen Yarn. Every one of these Threads was twisted six double, and woven upon Hair for the Warp of seventy two Hairs twisted into every Thread. The old ones were taken away every Year, and new ones put in their Places. *Maimonides* gives a very satisfactory Account of this Partition. In the Temple, says he, there was a Wall which parted between the Holy and Most Holy Place of a Cubit thick. But when the second Temple was built, it was a Question whether the Thickness of that Wall belong'd to the Measure of the Holy Place, or of the Most Holy; therefore they made the Most Holy Place twenty Cubits long complete, and they made the Holy Place complete forty Cubits long, and they left a Space between the Holy and the Most Holy Place of a Cubit Breadth. And in the second Temple they built not a Wall there; but they made two Veils, one at the End of the Most Holy



Holy Place Eastward, and the other at the End of the Holy Place Westward ; and between them there was a Cubit's Breadth, according to the Thickness of the Wall that had been in the first Temple ; but in the first Temple there was but one Veil.

The Most Holy Place in the Temple of *Solomon* was a Space of twenty Cubits every way ; but after the Captivity it does not appear that the Builders were so curious to reduce the Compass to a Cubick Form, but that the Height did exceed the Breadth. It was indeed twenty Cubits long, and twenty Cubits broad ; but the Height was much more, for any thing that can be proved to the contrary. The Walls were adorn'd with Cherubims, and Palm Trees, and precious Stones intermix'd, and the Floor, and Walls, and Roof were gilded with Gold.

It has been observed before, that the *Ark of the Covenant* perished in the Destruction of the first Temple by the *Chaldeans* ; but they supplied the Defect, as to the Form, under the second ; for they made an Ark of the same Shape and Dimensions with the first, and put it in the Most Holy Place. But tho' one was substituted in its room (that the Service might be regularly performed upon the great Day of Expiation) yet it enjoy'd none of the Prerogatives and Honours belonging to the first. There were no Tables of the Law, no *Aaron's Rod*, no Pot of Manna near it, no Appearance of the Divine Glory over it, no Oracles given from it. The first Ark was made and consecrated by divine Appointment, and was possess'd of these distinguishing Privileges ; but the second being design'd and substituted by Man only, had none of them. And the only Use that was made of it was to represent the former on the great Day of Expiation ; and to be a Repository of the Holy Scriptures, that is, of the original Copy of that Collection that was made by *Ezra*, and the Men of the great Synagogue, after the Captivity ; for when this Copy was perfected  
it



it was there laid up. In imitation of this, the *Jews* in all their Synagogues have an Ark or Coffin of the same Size and Form, in which they keep the Scriptures belonging to the Synagogue, and from whence they take out the Copy with great Solemnity when they use it, and so return it and lay it up when they have done. In the second Temple they had a Breast-plate likewise, which, tho' it wanted the Glory of the former, yet it served for an Ornament to the High Priesthood.

Such were the particular Parts and Dimensions of the second Temple, and the several Vessels and Utensils belonging to them. It has been said before, that the Length was a hundred Cubits, and thus it is made out : The Wall of the Porch was five Cubits broad ; the Porch it self eleven Cubits broad ; the Wall of the Temple six Cubits thick ; the Holy Place forty Cubits long ; the Space between the Holy and Most Holy Place one Cubit ; the Length of the Most Holy Place twenty Cubits ; the Temple Wall six Cubits thick ; the Breadth of the Chamber at the End six Cubits ; the Wall of the Chambers five Cubits thick.

## C H A P. XIX.

### *The Dedication of the Temple ; its final Destruction by the Romans.*

**B**ETWEEN the Return of the *Jews* from *Babylon* and the Destruction of *Jerusalem* there were strictly and literally two Temples ; the first built by *Zorobabel*, which was afterward pull'd down and rebuilt by *Herod*, and may be called the *second Temple* after the Captivity. The first of these was twenty Years in building ; for so many Years were elapsed from the second of *Cyrus*, when it was first begun, to the seventh of *Darius*, when it was finished. In the latter



latter part of the Reign of *Cyrus*, and through the whole Reign of *Cambyfes*, it met with fuch Discouragements, that it went but flowly forward; and during the Usurpation of the *Magians*, and for almoft two Years after, it was wholly fuppreſs'd, that is, till toward the latter End of the fecond Year of the Reign of *Darius*. But then it being again reſumed by the preaching of the Prophets *Haggai* and *Zachariah*, it was carried on with that Vigour, that in the Beginning of the feventh Year of *Darius* it was fully finiſhed, and then ſolemnly dedicated to divine Uſe. The *Dedication* was celebrated by the *Prieſts* and *Levites* with the People, with the greateſt Demonſtrations of Joy, and as many Sacrifices as their Circumſtances would admit of. And particularly there was a Sin Offering of twelve He-Goats for the whole Nation of *Iſrael*, according to the Number of their Tribes; which is an Evidence that ſome of every Tribe returned from the Lands where they had been Captives, and aſſiſted in the ſacred Work of rebuilding the Temple. In this Dedication the hundred forty fixth, ſeventh, and eighth *Pſalms* ſeem to have been fung; for in the *Septuagint* Verſion they are ſtyled the *Pſalms* of *Haggai* and *Zechariah*, as if they had been compoſed by them for this Occaſion. And this, no doubt, was from ſome antient Tradition; but in the Original *Hebrew* theſe *Pſalms* have no ſuch Title prefix'd to them, neither have they any other to contradict it.

This Temple received no remarkable Change till the Reign of *Antiochus Epiphanes* King of *Syria*, who was the moſt bloody Enemy that the People and Religion of the *Jews* ever had; and the Miſchief that this Tyrant and Perſecutor brought upon the Temple and Nation is inexpressible. He prohibited Circumciſion, burnt the Books of the Law, profaned the Altar, and would allow no Oblations to be offer'd there but idolatrous Sacrifices. He perſecuted the Truth, murder'd thoſe that profeſſed it, and defiled the Sanctuary with



Book III.

1 Macc. 4. 54,  
&c.

with all manner of Abomination. This Outrage and Villany was withstood by *Mattathias*, the Father of the *Maccabean* Family; but he died before he accomplish'd it. His Son *Judas Maccabeus* fought successfully against the Tyrant and his Generals, and returned and purified the Temple, erected a new Altar, and dedicated it to the Service of God (says the Historian) with Songs and Citherns, and Harps, and Cymbals; and so they kept the Dedication of the Altar eight Days, and offer'd Burnt Offerings with Gladness, and sacrificed the Sacrifice of Deliverance and Praise. From thence even till now (says *Josephus*) we keep that Feast, and call it *qāṭā* (it may be english'd *Candlemas*;) naming the Feast, as I think, from this, because such a Restoration shone unexpectedly upon us.

In Memory of this great Deliverance from the *Syro-Grecian* Tyrants an annual Festival was appointed of eight Days, from the eight and twentieth Day of the Month *Cisleu* eight Days forward, which fell about the former Part of our *December*. In the Service of the Temple was the *Hallel* sung over on every one of these eight Days; and the greatest Ceremony of the Feast in all other Places was the lighting of Candles every Evening, and setting them up at the Doors of their Houses to burn in the Night. And to such Supererogation in this Point did some grow in time, that they used to light up a Candle for every one that was in their Family; and some would yet go so high, as to double that Number every Night: as, if there were ten in his House, he lighted up ten Candles the first Night of the Feast, and twenty the second, and thirty the third; and so still increased, that on the eighth Night he lighted up eighty Candles. The Reason of celebrating the Feast in this manner is thus given by *Maimonides*: When *Israel* prevailed against their Enemies, and destroy'd them, it was the five and twentieth Day of the Month *Cisleu*, and they went into the Temple, and found not there any pure Oil, but only one

In Chanuchah,  
p. 3.

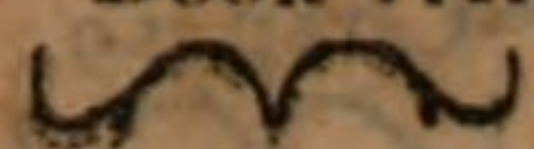


one Bottle; and there was no more Oil in it than to keep the Lamps burning for one Day only, yet did they light them with it; and, says his Glossary, a Miracle followed; for it maintain'd the Lamps burning eight Nights. Whereupon the Wisemen of that Generation did on the next Year appoint these eight Days for Days of Rejoicing and Praise, and for lighting up of Candles at the Doors of their Houses.

This Temple had stood about five hundred Years when *Herod* propos'd to rebuild it; and since its Erection had received several Decays, both by the Length of Time, and the Violence of Enemies: For by reason of its Situation, being the strongest Part of *Jerusalem*, whenever the Inhabitants were pressed by War, they always made their last Refuge thither; and whenever they did so, some of its Building suffer'd by it. *Herod*, to recover the Favour of the People, and, perhaps, in some measure to expiate for the Murder of the greatest part of the *Sanhedrim*, whom he destroy'd when he came to be King, call'd an Assembly of the People, and propos'd to them the building of the Temple; but they startl'd at the Offer, being apprehensive that when the old Temple was pull'd down, he would never be able to erect a new one in the Place. He, to deliver them from this Fear, assur'd them, that before he mov'd a Stone of the old, he would have all the Materials ready for the new Building. And accordingly he vigorously set about the Preparations for the Work, employing a thousand Waggon's to carry Stones, ten thousand Artificers to fit all Things for the Fabrick, and a thousand Priests skilful in all Parts of Architecture to supervise and direct the whole. In two Years the Materials were ready, and the old Edifice was pull'd down. He began the Work in the eighteenth Year of his Reign, just forty six Years before the first Passover of Christ's personal Ministry; at which the *Jews* told him, John 2. 20. that forty and six Years hath this Temple been in building (for so the Text should be translated.)

At





At this time forty six Years had passed since the Building was begun, and in nine Years and a half it was made fit for Divine Service. But a great Number of Labourers and Artificers were still continued at Work for carrying on of the Out-buildings all the time of our Saviour's being upon Earth, and for some Years after, till *Gessius Florus* came to be Governour of *Judea*; when eighteen thousand of them being discharged at once, and wanting Employment, they began those Mutinies and Tumults which at last drew on the Destruction of *Jerusalem*, and the Temple with it.

This sacred Structure, erected with great Cost and Magnificence, after it had stood about eighty five Years, submitted to the Power of the Roman Arms, and was burnt down upon the Christian Sabbath, on the tenth Day of the Month *Ab*, about the three and twentieth of our *July*; a Day fatal to the Temple; for the first Temple was burnt by the *Babylonians* upon the same Day. The Cloisters, commonly called the Porches of the Temple, were fired upon the eighth Day, and were burning on the ninth; but that Day *Titus* the Roman General called a Council of War, and carried it by three Voices that the Temple should be spared. But the *Jews* raised new Com-motions, and occasion'd it to be set on Fire, tho' against the Command of *Titus*, who thought so stately a Fabrick would redound to the Glory of the Roman Empire, and therefore used his utmost Endeavour to preserve it; but the Flames raged with great Fury and Violence, till it was utterly consumed. It was afterwards razed to the very Ground by the Command of *Titus*, who left the Execution of his Orders to *Terentius Rufus*, Captain of the tenth Legion; and they were so punctually obey'd, that, after the Roman manner, he plough'd up the very Foundation of the Temple and the Buildings about it, to accomplish (says a learned Rabbi) what is said, *Sion shall become a plowed Field*.



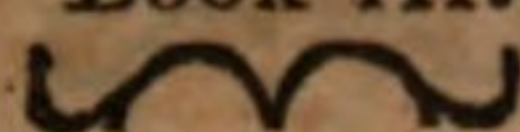
CHAP. XX.

*The Reverence paid to the Temple, and the Places belonging to it. The different Holiness of the several Parts of the Temple.*

THE second Temple in its Buildings and Grandeur came little short of the first; Maim. in Tannith, per. 5. and there are some who will say it exceeded it. But still what was the principal Glory of the first Temple, those extraordinary Marks of the Divine Favour, with which it was honour'd, were wholly wanting in the second. The Jews reckon this Defect to consist in five Particulars. 1. The *Ark of the Covenant*, and the *Mercy-Seat* which was upon it. 2. The *Shechinah*, or divine Presence. 3. The *Urim and Thummim*. 4. The *Holy Fire* upon the Altar. 5. The *Spirit of Prophecy*. But notwithstanding these distinguishing Evidences of the divine Favour were taken away, yet still they had that Regard to the Holiness of the Place, and the *Equity* of that Law, *Thou shalt reverence my Sanctuary*, that they frequented the Worship of the Temple with all possible Respect and Veneration; and at length exceeded the Prescription of the Law, by observing some precise and traditionary Customs, which, perhaps of little Moment, yet may properly be taken notice of in this Place.

No Man might go into the Mountain of the House with his Staff; for it was thought unfit to bring Weapons of Force into a Place that was ordained for Peace; or to use that Place as a Journey, which was to be a Rest; or to lean upon any Staff there, but only upon God. Yet the Man of the Mountain of the House would walk up and





Exod. 3.  
Josh. 5.

and down with his Staff, and strike the *Levites* whom he found sleeping upon the Guard.

Nor with his Shoes upon his Feet: Which Prohibition they took from the Words of God to *Moses* and *Joshua*; Put off thy Shoes from thy Feet, for the Place where thou standest is holy Ground. But the People were allowed to wear Sandals; tho' the *Levites* might not go into their Desks to sing, nor the Priests into the Court to serve, not so much as in their Sandals, but bare-footed.

Nor with his Scrip or Bag-Purse about him. This will be explained when we come to another Prohibition.

Nor with the Dust upon his Feet; but he was obliged to wash or wipe them, and to look to his Feet when he enter'd into the House of God.

Nor with Money tied to him in his Purse. Now the Scrip abovementioned was a kind of Apron with diverse Purses or Pockets made in it, in which they put their Necessaries, and which they could readily put on or off, wear or lay aside, as they saw occasion. And as in such an Apron they had their Pockets, so in the Scarf or Linen Girdle with which they girded their Under-Coats, they had their Purses, and had a way to keep the Money they carried about them in their Girdles, when they travell'd or went upon their Occasions. But they were to bring no Money in it when they came into the Mountain of the House: Not but that Money in abundance was brought to the Temple; for they bought Offerings of the Priests, and gave Money to the Treasury; but they always brought it in their Hands.

Being come into the Mountain of the House, he was to observe these four Things: He was not to spit there; but if he was obliged to spit, he was to do it in the Corner of his Garment. There was a Street in *Jerusalem* called the upper Street, and in this Street Spittle was unclean, and in no Street of the City besides. He was not to



use any irreverent Gesture, especially not before the Gate of *Nicanor*; for that was directly before the Face of the Temple. This Irreverence included laughing, scoffing, and idle talking, and without doubt all other Acts of higher Indecency. He was not to make the Mountain of the House a Thorough-fare. The same Respect was to be shewn to their Synagogues. He was not to go through the Mountain of the House, if that was the nearer way, but to go about; for thither he was not to come, but upon Occasions of Religion only.

He that went into the Court was to go slowly and gravely into the Place where he was to stand, and there he was to behave, as in the Presence of God, with all Reverence and Fear.

Being come in to attend upon divine Service in the Court, he was obliged to stand, and neither sit, nor lean, nor lie down; for it was not only their Custom, but they thought it their Duty to pray standing, wheresoever they prayed. There are eight Things (says *Maimonides*) that the Person who pray'd was to observe to do: In Tephillah,  
per. 5.

To stand, to set his Face toward the Temple, to compose his Body, to let his Clothes hang decently, to fit his Place, to order his Voice, to bow, and to worship. He is not to pray but standing (unless he be sick or weak;) and if he be in a Ship, or in a Cart, if he can, let him stand. For the Composure of their Bodies in Prayer their Tradition gives this Rule: He is to stand with his Feet one even by another, and must cast his Eyes downward, and his Heart upward, and he must lay his Hands upon his Breast, the right Hand upon the left, and he must stand, as a Servant before his Master, with all Fear and Devotion. And even the Priests, when they pronounced the Blessing upon the People, neither looked up toward Heaven, nor directly upon the People, but down upon the Ground. Were they never so weary with standing, or had they stood never so long, yet they might not sit down in the Court, either Peo-



ple or Priests ; for no Man, say they, might sit in the Court, but only Kings of the House of David.

They were not to pray with their Heads uncover'd. The Priests wore their Bonnets constantly in the time of their Ministration ; but this was not thought sufficient ; for they served with another Covering, like a Veil, upon their Heads.

Their bodily Gesture in bowing before the Lord was either bending of the Knees, or bowing of the Head, or falling prostrate upon the Ground. The last, though most spoken of, was least in use. They used sometimes indeed to fall down upon the Floor in Prostration ; but this was generally changed among them from a flat falling upon the Ground to a very low bending of the Body towards it : For they had this Maxim, that Prostration was not proper for every Man, but only for such who knew themselves righteous Men, like *Joshua*.

When they had perform'd the Service, and were to go away, they might not turn their Backs upon the Altar ; and therefore they went backward till they were out of the Court. And when they came into the Mountain of the House, they might not go out at the same Gate at which they came in.

These were the distinguishing Acts of Reverence which the *Jews* observed to the Temple, and the Worship performed in it ; which as they are various and more solemn the nearer a Man approached to the Sanctuary, so the Temple and the several Parts about it were understood to admit of various Degrees of Holiness. The Mountain of the House was thought the least holy, and the *Sanctum Sanctorum* was properly esteem'd to be the holiest of all. The Degrees of Holiness applied to sacred Places are thus computed.

The Mountain of the Temple was more holy than *Jerusalem*. Men or Women that had Issues or Fluxes, and Women that were unclean in their Pur-



Purgations, and upon Childbearing, might not Chap. 20.  
come hither; because they made that unclean  
that either they sate, or lay, or stood upon.

The *Chel* was more holy than the Mountain of the House; for Strangers, and those who were defiled by the Dead, might not come within it, which they might do into the other. Here they might not enter upon pain of Death.

The Court of the Women was more holy than the *Chel*; for whoever was defiled with such an Uncleanness as required his washing, and his Sun going down before he was clean, tho' he had washed, yet if the Sun had not set, he or she might not come in here.

The Court of *Israel* was more holy than the Court of the Women. Such as were freed from their Uncleanness, but had not yet made their Atonement for their Purification, were not to be admitted here. There were four sorts of these; the Leper, a Man who had an Issue, a Woman that had been in her Separation, and she that had born a Child. Women indeed were not allow'd to go into the Court at all; but Men, who might enter at other Times, were not to go in in this Condition till their Atonement was made.

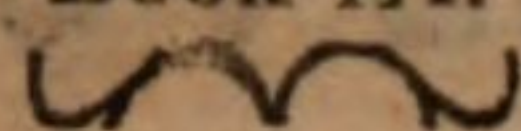
The Court of the Priests was more holy than the Court of *Israel*. No *Israelite* was admitted there, but either to lay his Hand upon the Head of his Sacrifice, or to slay it, or to wave some part of it when it was killed.

Between the Porch and the Altar was more holy than the lower Part of the Court; for no Priest might come there that had a Blemish, or was bare-headed, that is, without his Bonnet, and without his Veil.

The Temple was more holy than that. There none might enter but with washed Hands and Feet.

The Oracle, or within the Veil, was most holy of all. None might enter there but the High Priest, and that but upon one Day in the Year only.





Thus are the different Degrees of Holiness stated that were applied to the Temple, and the sacred Places belonging to it. But these Distinctions would have been insufficient to secure it from Pollution, unless unclean Persons were forbidden, under severe Penalties, to violate these Barriers and Defences which were designed to preserve the Temple and the divine Worship from Abuse and Defilement. There were indeed Porters and Guards appointed at the Gates; but thousands of unclean Persons might pass them unobserved; and it was impossible, without Immodesty and Incivility, to detect them. They might repel and keep back what or whosoever appeared with any visible Pollution; but to keep out all that were in Uncleanness was utterly impracticable. A Man might have touched a Corps, or a Woman in her Separation, or suffered *Gonorrhœa* in the Night, and presume to enter into the Temple, and no one living know of it but himself; and therefore it was impossible to discover or restrain him, unless by the Spirit of Prophecy, or by giving him an Oath, which we never find that the Porters pretended to administer. The Security of the Place therefore from Pollutions lay in the Severity of the Penalties that were sentenced against, and inflicted upon Offenders, according to the Nature of their Crime, which were four; Death by the Hand of Heaven, cutting off, whipping, and the Rebels beating. The Nature of these Punishments has been describ'd before. And among Crimes that fell under these Penalties, that of going into the Sanctuary in Uncleanness was liable to as many of them as any one Offence whatsoever. It would be tedious to insist upon Particulars; let these few serve as a Direction to judge of the rest.

A Priest, or any other that went into the Court, being unclean, fell under the Guilt of being cut off; and if he presum'd to assist in any part of the Service, he became liable to Death by the Hand of Heaven. A Priest found guilty of this Crime



Crime was never brought before the *Sanhedrim* to be try'd ; but the young Men of the Priests thrust him out of the Court, and dashed out his Brains with the Billets. And so they used other Persons. A Leper that enter'd the Mountain of the House was scourged with eighty Stripes. He that was defiled by the Dead, or unclean for a Day, if he went into the Court of the Women, was beaten with the Rebels beating. And so was he that came in, having eaten or drunk any unclean Thing ; or, after an Uncleanness of seven Days, presumed to go into the Court of *Israel* before his Atonement was made. He who brought in a Vessel, or came in any Clothes, which one that was defiled by the Dead had touch'd, was to be whip'd. And, in short, whoever came upon the holy Ground in Uncleanness, and knew of it, incurred the Guilt of cutting off *ipso facto*. And if he were discover'd, and the Matter prov'd by Witness, he was sure either to be whip'd, or to be maul'd with the Rebels beating ; the former always terrible, the latter often mortal. This was the sure Guard of the Temple that kept it from Pollution and Defilement. And they were so strict, that if a Man enter'd there in Uncleanness, and knew nothing of it, his Ignorance was not so wholly excused, but whenever he came to know in what Case he was, he was obliged to bring an Offering as an Atonement for his Sin.



## C H A P. XXI.

*The Original of Synagogues ; the Form of them ; the Officers belonging to them.*

THE Institution of *Synagogues* did not arise from any Precept of *Moses*, nor were they erected for the Use of any part of the ceremonial Service, which was properly confined to the Temple ; but for publick Assemblies to hear the Law read and expounded, and to offer the Prayers of the People to God. The common Opinion is, that they were not in being before the Captivity of *Babylon*, and that Necessity first taught the *Jews* the Use of them in that Captivity, which afterward they brought with them at their Return into their own Country. The Reason (says Mr. *Mede* upon this Occasion) why Men think so, is, I suppose, the absolute Silence of them in Scripture until the Time of the second Temple ; but tho' the Name might not, it is possible the Thing might be.

Book 4. p. 839.

2Kings 4. 23.

The Learned are divided in their Opinions concerning the Rise and Antiquity of *Synagogues* ; some contending that they were in use under the Tabernacle and the first Temple, and others that they had their beginning under the second. The judicious Writer above-mention'd is inclined to believe that they were not taken up at the Captivity, but long before ; but he says it is difficult to prove it. His Arguments in defence of his Opinion are these : Did not the *Levites* (shall we think) teach the People out of *Jerusalem* in the Places abroad where they dwelt ? And did not the People use to resort to such as could teach them on Sabbath Days and new Moons ? What doth that of the *Shunamite* argue else, where her Husband saith unto her, *Wherefore wilt thou go*



to him (the Man of God) to day? It is neither new Moon nor Sabbath. If this, had they not some Place where to resort and assemble? Besides, were there not then Colleges of Prophets and Prophets Sons in *Israel*? In the same Chapter we shall find they had, and a hundred Men in a Place; and in the sixth Chapter, that they had Houses where they lived together. Did the *Israelites* erect Houses of false Worship? Too many. Could they think of building Places to transgress God's Commandment in, and never of Places wherein to be instructed in his Law? But the Scripture is silent. I answer, if the Silence of Scripture be an Argument sufficient to conclude against Matter of Fact in the Times preceding, for the Use whereof we have Testimony enough in the Times following, without any express Intimation of Novelty, then must we not think that the *Jews* paid Tithes from *Joshua's* Time to *Hezekiah's*, nor that ever they kept the Year of Jubilee; for there is no Tittle intimating they did. And so of other the like.

Ver. 43.

There are other Arguments urged in defence of this Opinion, which carry some Authority along with them. It is said, that the *Jews* could not possibly celebrate those Solemnities to which they were obliged, if they had not Synagogues, or Meetings of particular Assemblies. When they were in the Wilderness, what could they do on the Sabbath Day, when the Court of the Tabernacle would not hold the thousandth part of them, and when Family Duties only would not reach the Rule that was set before them? And when they were come into the Land, when Distance of Place from *Jerusalem* made going thither every Sabbath impossible; and when every Family were not able to read the Law, much less to expound it; nay, when many and many Families were neither able to carry on a Sabbath Day's Work, nor hire or procure one that was learned and able to carry it on; what could they then do without Synagogues, but lose the Law, Sabbath,



bath, Religion, and the Knowledge of God, and themselves and all? It is certain they were under the second Temple, when the People were now lost in Hypocrisy and Traditions; and can we think that those corrupt Times out-went the purer and holier Times of *David*, *Joshua*, and *Samuel*, in finding out a Means so absolutely needful for the Maintenance of Knowledge and Religion, as their Synagogue Meetings were? Can we conceive that *Pharisees* should set up these so useful Inventions, and that the *Elders*, and *Prophets*, and holy Men under the Old Testament wanted them? Take but the Opinion of the *Chaldee Paraphrast*, who upon the Words of *Deborah*, *My Heart is towards the Governours of Israel, that willingly offer'd themselves; bless ye the Lord, has this Gloss, I am sent to praise the Scribes of Israel, who, when this Affliction was, ceased not from inquiring after the Law; and now it is comely for them that they sit in the Synagogues, and teach the People the Words of the Law, and bless and praise the Lord.* It cannot therefore be otherwise imagin'd, but that since the Use of Synagogues was of so absolute and evident Necessity for the Support of Religion, as that in a short time there could be no Religion without them, they were not only of antient Use among the *Israelites* from their first Settlement in *Canaan*, but they had also a warrantable Original, which could not be less than sacred; for tho' they had not a divine Law in exprefs Terms for their Erection, they had (as *Dr. Lightfoot* observes) a divine Necessity indeed for their Foundation.

But notwithstanding the Plausibility of these Arguments, there seems to be a greater Reason to conclude that Synagogues were not in use under the first Temple, but were introduced after the Return from the Captivity of *Babylon*; for, not to insist upon the Silence in the Scriptures of the Old Testament, there are several Passages contained in them, which prove evidently that there could be no such Places for publick Worship in those



those Days. It is a common Saying among the *Jews*, that where there is no Book of the Law, there can be no Synagogue: And the Reason of the Thing proves it; for the principal Service of the Synagogue being the reading of the Law, where there was no Book of the Law to be read, there certainly could be no Synagogue. But how rare the Book of the Law was through all *Judah* before the *Babylonish* Captivity, many Texts of Scripture inform us. When *Jehosaphat* sent Teachers through all *Judah* to instruct the People in the Law, they carried a Book of the Law with them; which they had no occasion to have done, if there had been any Copies of the Law in those Cities to which they went; which certainly there would have been, had there been any Synagogues in those Places; it being the same Absurdity to suppose a *Jewish* Synagogue without a Copy of the Law, as it would with us to suppose a Parish-Church without a Bible. And when *Hilkiah* found the Law in the Temple, neither he nor King *Josiah* would have been so surpriz'd at it, had Books of the Law been common, as they certainly would, had there been Synagogues in those Times. Their Behaviour upon that occasion sufficiently proves that they had never seen it before; which could not be, had there been any other Copies of it to be found among the People. And if there were no Copies of the Law at that time among them, there could then be most certainly no Synagogues for them to resort to for the hearing of it read to them.

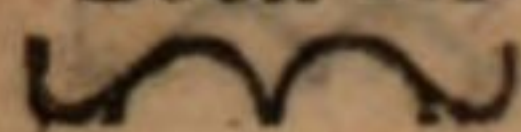
2 Chron. 17. 9.

2 Kings 22.

Besides, though we allow the Reason of erecting Synagogues might be grounded upon a Command in the *Levitical* Law, where *holy Convocations* are required upon the Sabbath Days; yet it does not appear, nor follow, that the building of Synagogues in the Land was immediately put in Execution. For tho' *Moses* requires the Duty of assembling, yet he prescribes no Orders for the Place of Meeting, nor for the Persons who were to superintend the publick Worship at that Time.

Levit. 23. 3.





Time. These were moral Duties left to the Determination of the Governours of the Church, who were at liberty to decide concerning them as they thought fit, and to erect publick Places where they should be used, as the Exigencies of the Church required ; and there being no apparent Necessity for such Places till after the Captivity, then we may justly date the beginning of them. Upon the Return from *Babylon* the learned *Levites*, and other *Scribes* that were best skill'd in the divine Law, read it to the People in every City. They assembled in some wide Street, or a convenient Place without Doors, which being exposed to the Wind and Weather in the stormy Seasons of the Year, for the Remedy they erected Houses, or Tabernacles, where to meet for this Purpose. And this seems to be the Original of Synagogues.

These Places of Worship were so framed and contrived as to bear a Resemblance of the Temple of *Jerusalem*, towards which they always pointed. They consisted of two Parts, which may be called the *Chancel* and the *Church*. The Chancel they called the Temple, and it stood Westward, as did the *Sanctum Sanctorum* in the Tabernacle and Temple ; and in this they set the Ark or Chest (for every Synagogue had one) in which they laid up the Book of the Law. The Place was usually lighted with a great many Lamps, which hung from the Ceiling above. In the Body of the Church the Congregation met, and prayed, and heard the Law ; and the manner of their sitting was thus : The Elders sate in an Hemicircle near the Chancel, with their Faces down the Church ; and the People sate, one Form behind another, with their Faces up the Church towards the Chancel and the Elders. They use, says *Maimonides*, Respect in the Synagogues and Schools, and sweep them and floor them. And the *Israelites* in *Spain*, and the West, and in *Shinar*, and the Land of *Comelines*, used to set up Lights in their Synagogues, and floor



floor them with Mats to sit upon ; but in the Land of *Edom* (the *Roman Empire*) they sit upon Seats. Between the People and the Elders thus facing one the other, there was a Space where the Pulpit stood : Here was the Law read, and Sermons deliver'd to the People. The Women were not admitted into the Congregation with the Men, but they were placed in an Apartment on one Side, where they could see into the Body of the Church, and hear the divine Service performed there. Over the Gate of their Synagogues this Inscription was written, *This is the Gate of the Lord, the righteous shall enter into it ;* and upon the Walls were these, and the like Sentences, *Remember thy Creator. Enter the House of the Lord thy God in Humility. Prayer without Attention is like a Body without a Soul. Silence is commendable in time of Prayer.* Psal. 118. 20.

It is said by the *Jews* that Synagogues were antiently built in the Fields ; but they were afterwards erected in Cities ; and Provision was made by sharp Canons, that they should always be built in the highest Places of the City, and that in Height they should exceed all the Houses about them. Any Person, *Jew* or *Gentile*, might erect a Synagogue ; for the Holiness of the Place, they thought, consisted not so much in the Fabrick, as in its being set apart and dedicated to Holy Uses ; but when once it was consecrated, it was thought sacrilegious to alienate it, or convert it to any civil Purposes whatsoever.

It was a Rule that a Synagogue was to be erected in every Place where there were ten Men of some Learning, Fashion, and Quality, that had Time, and were piously disposed to attend upon divine Service. Where so many were not to be found, there no Synagogue could be built. Their Preciseness for the Number ten arose from hence, that they esteem'd no Congregation to be lawful, or acceptable to God, which consisted of a less ; and that God would not receive Prayers,  
or



Book III.

or was any way present in an Assembly of a fewer Number. There were but few of these publick Places at first ; but afterwards they became numerous, in the same manner as Parish Churches with us, which they so much resembled ; so that in our Saviour's Time there was no Town in *Judea* but what had one or more in it. There were twelve at that time at *Tiberias*, a City of *Galilee* ; and, if we believe the *Jews*, four hundred and eighty at *Jerusalem*, particularly one near the Court in the Mountain of the Temple.

Of those ten Men that constituted a Synagogue some had a Superiority of Power above the rest. In every Synagogue there was a Civil *Triumvirate*, three Magistrates, whose Office it was to decide the Differences arising between the Members of that Synagogue, and to take care that the Worship be regularly perform'd. These pronounced Judgment concerning pecuniary Matters, Thefts, Losses, Restitutions, ravishing a Virgin, a Man enticing a Virgin, of the Admission of Profelytes, laying on of Hands, and other Things of a civil and religious Concern. These were properly called *Rulers of the Synagogue*, because the chief Power of Government was in their Hands. This Court of *three* had Authority to inflict corporal Punishment, as Scourging ; but they could not condemn to Death.

Next to these was a publick Minister of the Synagogue, call'd a *Bishop of the Congregation*, and *Angel of the Church*. His Business was to offer Prayers for the whole Assembly, to which they answer'd *Amen* ; and to preach, if there were no other to discharge that Office. The reading of the Law was not properly his Business ; but every Sabbath he called out seven of the Synagogue (on other Days fewer) to execute that Duty : But he stood by the Person that read, to observe whether he read falsely or improperly, and call'd him back, or corrected him, if he had done amiss : And from hence this Officer was called *Overseer*. He took care that the Worship should be



be performed without Disorder and Indecency, and of every thing that conduced to regulate the Service.

The manner of calling out was usually in this Method: A Priest was called out first, and then a *Levite*, if any of these Orders were present in the Assembly, and after that any other *Israelite*, till they made up in all the Number of seven. And hence it was that antiently every Section of the Law was divided into seven lesser Sections, for the Use of these seven Readers; and in some *Hebrew* Bibles these lesser Sections are marked in the Margin, the first with the Word *Cohen*, that is, the *Priest*; the second with the Word *Levi*, that is, the *Levite*; the third with the Word *Shelishi*, that is, the *Third*; and so the rest with *Hebrew* Words signifying the Numbers following to the seventh, to direct what Part was to be read by the Priest, what by the *Levite*, and what by each of the other five, who might be any *Israelite*, of what Tribe soever, that was able to read the *Hebrew* Text.

There were also three *Deacons*, or *Almoners*, who had upon them the Care of the Poor: Two of them collected the Alms, and the third managed the Distribution. And these seven perhaps were reputed the *seven good Men of the City*, of whom there is so frequent mention in the *Talmudists*.

The eighth Person of the ten was the *Interpreter*, who stood by him that read in the Law, and render'd the *Hebrew* Original, that was not commonly understood, into the Mother Tongue; and sometimes used the Liberty of enlarging upon the Text, and paraphrasing upon it. The Reader did not deliver himself aloud to the People, but he whisper'd in the Interpreter's Ears, who spake aloud to the Assembly, who sat upon the Ground to hear him.

The Office of the ninth and tenth is not so easy to determine: Perhaps the Master of the *Divinity School* was the one, and his *Interpreter* the other.



other. This learned *Decemvirate* were the Representative Body of the Synagogue. They were not confined to be of the sacerdotal Order ; but any one, of what Tribe soever, if he was qualified by Learning, was admitted into the Administration, after he was first ordain'd by Imposition of Hands ; which initiatory Rite pass'd upon them all.

But there are others who give a different Account of the Officers belonging to the Synagogue. They deny, in general, that this *Decemvirate* had any manner of Jurisdiction in civil Cases ; and contend, that the Consistory, or peculiar Bench of the Synagogue, was wholly distinct from the civil Judicature of the Place. The *Rulers of the Synagogue*, whose Number they say is undetermined, had the Care only of Religion and divine Worship. Next to these, or perhaps one of them, was the *Angel of the Church*, or the *Bishop*, who was the prime Minister to offer up the Prayers of the People to God. Then were the *Deacons*, or inferior Ministers of the Synagogue, called *Overseers*, who under the Rulers of the Synagogue had the Care and Charge of Things in it. They kept the sacred Books of the Law and the Prophets, and other Holy Scriptures, all the publick Liturgies, and other Utenfils belonging to the Synagogue, and brought them out when they were to be used in the Service : And particularly they stood by and overlook'd such as read the Lessons out of the Law and the Prophets, and set them right if they had read amiss, and took the Book of them again when they had done. The next fixed Officer was the *Interpreter*, who interpreted the Lessons read in *Hebrew* into the *Chaldee*. He was supported by a Salary, and admitted as a standing Minister of the Synagogue.



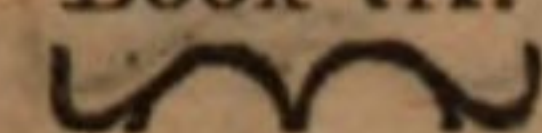
## C H A P. XXII.

*The Service of the Synagogue. The publick Prayers. The Reading of the Scriptures. Expounding and Preaching. The Times of Worship in the Synagogue.*

**T**HE Service to be performed in the Synagogue Assemblies were *Prayers, Reading of the Scriptures, and Expounding upon them.* 1 Kings 8. The Temple it self was a House of Prayer, as well as a Place of Sacrifice, as appears by the Form used by *Solomon* at the Dedication of it. He address'd himself to God, that in whatever Miseries or Distresses the People should fall, either by temporal Plagues or Punishments from without, or by the Apprehension of their Sins within, if they applied to him in Prayer either in or towards his Holy Temple, that he would vouchsafe to hear and deliver them from their Troubles. *Josephus* speaks to the same purpose: *If it shall so fall out that thy People go astray, and that afterwards being punished by thee with Death, Pestilence, or any such Chastisement, by which thou reclaimest those that offend, to the Observance of thy Laws; if then they have recourse to this Temple by Prayer, beseeching Mercy of thee, that thou wouldst please to hear them, and have Mercy on them, and deliver them from their Adversities.* Antiq. lib. 8. cap. 2. It is certain that Prayers were daily put up together with their Offerings: And tho' we have very few Constitutions concerning them, yet the constant Practice of the Jewish Church, and the particular Forms of Prayer yet extant in their Writings, are a sufficient Evidence. For this purpose they had Liturgies, or prescrib'd Forms, which may be proved to be in use from the very Infancy of the Hebrew Nation.

The





Maim. in Te-  
phillah.

The Forms of Prayer that belong'd to the Worship of the Synagogue were very few at first; but since they are increased to a large Number, which makes the Service very long and tedious; and the Rubrick by which they regulate it is so intricate, and perplexed, and encumber'd with so many Rites and ceremonious Observances, that they equal, if not exceed, the Superstition of the *Romish* Church. The most solemn Part of their Prayers are those which they call the *eighteen Prayers*, compos'd, as they say, by *Ezra*, with the Assistance of the great Synagogue, consisting of a hundred and twenty Elders, in which number were three Prophets, *Haggai*, *Zachary*, and *Malachi*. *Ezra*, says a Rabbi, compos'd those Benedictions which by the Consistory were enjoin'd to be perpetually observed, so that it was not lawful to change or alter them, neither to add to them, or to diminish from them; every Alteration of those Formulas, which by the Wisemen were devised and confirmed in those Prayers, being accounted for a Fault. And this was done, as the same Writer observes in another Place, that every Man might have them in his Mouth, and be perfect in them, and that thereby the Prayers of the Ignorant might be as compleat as those of a more eloquent Tongue.

Abendana's Po-  
lity of the Jews,  
p. 100.

The Occasion of compiling this Form, the Jews say, was this; that *Ezra* observing the Decay of the *Hebrew* Language, thro' the Neglect of the People, and their Affectation to speak in other Tongues, and consequently to pray in them too, thought it the most effectual Way to preserve the one, and to refrain them from their Fondness for the other, to prescribe certain Forms. Now these, says my Author, are in number eighteen: First, *Praises*; secondly, *Petitions* for Things necessary for the Support of Life; and, thirdly, *Thanksgivings*; which take up the whole Duty of publick Prayer. These eighteen Prayers may be thus translated.

“ I. Blef-





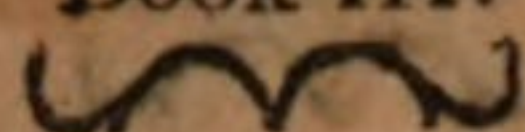
“ 1. Blessed be thou, O Lord our God, the  
 “ God of our Fathers, the God of *Abraham*, the  
 “ God of *Isaac*, the God of *Jacob*, the Great  
 “ God, powerful and tremendous, the High  
 “ God, bountifully dispensing Benefits, the Crea-  
 “ tor and Possessor of the Universe, who remem-  
 “ brest the good Deeds of our Fathers, and in  
 “ thy Love sendest a Redeemer to those who de-  
 “ scended from them, for thy Name sake, O  
 “ King, our Helper, our Saviour, and our Shield.  
 “ Blessed art thou, O Lord, who art the Shield  
 “ of *Abraham*.

“ 2. Thou, O God Lord, art powerful for  
 “ ever. Thou raisest the Dead to Life, and art  
 “ mighty to save. Thou sendest down the Dew,  
 “ stillest the Winds, and makest the Rain to  
 “ come down upon the Earth, and sustainest  
 “ with thy Beneficence all that live therein, and  
 “ of thy abundant Mercy makest the Dead again  
 “ to live. Thou helpest up those that fall, thou  
 “ curest the Sick, thou loosest them that are  
 “ bound, and makest good thy Word of Truth  
 “ to those that sleep in the Dust. Who is to be  
 “ compared to thee, O thou Lord of Might?  
 “ And who is like unto thee, O our King, who  
 “ killest and makest alive, and makest Salvation  
 “ to spring up as the Herb out of the Field?  
 “ Thou art faithful to make the Dead rise again  
 “ to Life. Blessed art thou, O Lord, who raisest  
 “ the Dead again to Life.

“ 3. Thou art holy, and thy Name is holy,  
 “ and thy Saints do praise thee every Day. *Se-*  
 “ *lah.* For a great King and an holy art thou,  
 “ O God. Blessed art thou, O Lord God most  
 “ holy.

“ 4. Thou of thy Mercy givest Knowledge  
 “ unto Men, and teachest them Understanding.  
 “ Give graciously unto us Wisdom, Knowledge,  
 “ and Understanding. Blessed art thou, O  
 “ Lord, who graciously givest Knowledge unto  
 “ Men.





“ 5. Bring us back, O our Father, to the Ob-  
 “ servance of thy Law, and make us to adhere  
 “ to thy Precepts. And do thou, O our King,  
 “ draw us near to thy Worship, and convert us  
 “ unto thee by perfect Repentance in thy Pre-  
 “ sence. Blessed art thou, O Lord, who vouch-  
 “ safest to receive us by Repentance.

“ 6. Be thou merciful unto us, O our Father,  
 “ for we have sinned. Pardon us, O our King,  
 “ for we have transgressed against thee; for thou  
 “ art a God good and ready to pardon. Blessed  
 “ art thou, O Lord most gracious, who multi-  
 “ pliest thy Mercies in the Forgiveness of Sins.

“ 7. Look, we beseech thee, upon our Afflictions.  
 “ Be thou on our Side in all our Contentions, and  
 “ plead thou our Cause in all our Litigations, and  
 “ make haste to redeem us with a perfect Re-  
 “ demption for thy Name's sake; for thou art  
 “ our God, our King, and a strong Redeemer.  
 “ Blessed art thou, O Lord, the Redeemer of  
 “ *Israel*.

“ 8. Heal us, O Lord our God, and we shall  
 “ be healed. Save us, and we shall be saved;  
 “ for thou art our Praise. Bring unto us sound  
 “ Health and a perfect Remedy for all our Infir-  
 “ mities, and for all our Griets, and for all our  
 “ Wounds; for thou art a God who healest and  
 “ art merciful. Blessed art thou, O Lord our  
 “ God, who curest the Diseases of thy People  
 “ *Israel*.

“ 9. Bless us, O Lord our God, in every Work  
 “ of our Hands, and bless unto us the Seasons of  
 “ the Year, and give us the Dew and the Rain to  
 “ be a Blessing unto us upon the Face of all our  
 “ Land, and satiate the World with thy Bles-  
 “ sings, and send down Moisture upon every Part  
 “ of the Earth that is habitable. Blessed art  
 “ thou, O Lord, who givest thy Blessing to the  
 “ Years.

“ 10. Convocate us together by the Sound of the  
 “ great Trumpet to the Enjoyment of our Liber-  
 “ ty, and lift up thy Ensign to call together all of  
 “ the



“ the Captivity from the four Quarters of the  
 “ Earth into our own Land. Blessed art thou,  
 “ O Lord, who gatherest together the Exiles of  
 “ the People of *Israel*.

“ 11. Restore unto us our Judges as at the  
 “ first, and our Counsellors as at the beginning;  
 “ and remove far from us Affliction and Trouble;  
 “ and do thou only reign over us in Benignity,  
 “ and in Mercy, and in Righteousness, and in  
 “ Justice. Blessed art thou, O Lord our King,  
 “ who lovest Righteousness and Justice.

“ 12. Upon the Pious and the Just, and upon  
 “ the Profelytes of Justice, and upon the Rem-  
 “ nant of thy People of the House of *Israel*, let  
 “ thy Mercies be moved, O Lord our God; and  
 “ give a good Reward unto all who faithfully  
 “ put their Trust in thy Name; and grant us our  
 “ Portion with them, and for ever let us not be  
 “ ashamed, for we put our Trust in thee. Blef-  
 “ sed art thou, O Lord, who art the Support  
 “ and Confidence of the Just.

“ 13. Dwell thou in the midst of *Jerusalem* thy  
 “ City, as thou hast promised; build it with a  
 “ Building to last for ever; and do this speedily,  
 “ even in our Days. Blessed art thou, O Lord,  
 “ who buildest *Jerusalem*.

“ 14. Make the Offspring of *David* thy Ser-  
 “ vant speedily to grow up and flourish, and let  
 “ our Horn be exalted in thy Salvation; for we  
 “ hope for thy Salvation every Day. Blessed art  
 “ thou, O Lord, who makest the Horn of our  
 “ Salvation to flourish.

“ 15. Hear our Voice, O Lord our God, most  
 “ merciful Father. Pardon, and have Mercy upon  
 “ us, and accept of our Prayers with Mercy and  
 “ Favour, and send us not away empty from thy  
 “ Presence, O our King; for thou hearest with  
 “ Mercy the Prayer of thy People *Israel*. Blef-  
 “ sed art thou, O Lord, who hearest Prayer.

“ 16. Be thou well pleased, O Lord our  
 “ God, with thy People *Israel*, and have re-  
 “ gard unto their Prayers. Restore thy Wor-





ship to the inner Part of thy House, and make  
 haste with Favour and Love to accept of the  
 Burnt Sacrifices of *Israel*, and their Prayers; and  
 let the Worship of *Israel* thy People be conti-  
 nually well pleasing unto thee. Blessed art  
 thou, O Lord, who restorest thy divine Pre-  
 sence to *Zion*.

17. We will give Thanks unto thee with  
 Praise, for thou art the Lord our God, the  
 God of our Fathers, for ever and ever. Thou  
 art our Rock, and the Rock of our Life, the  
 Shield of our Salvation. To all Generations  
 will we give Thanks unto thee, and declare  
 thy Praise, because of our Life, which is al-  
 ways in thy Hands; and because of our Souls,  
 which are depending upon thee; and because of  
 thy Signs, which are every Day with us; and  
 because of thy Wonders and marvellous Lo-  
 ving kindneses, which are Morning, and Even-  
 ing, and Night continually before us. Thou  
 art good, for thy Mercies are not consumed;  
 thou art merciful, for thy Loving-kindneses  
 fail not. For ever we hope in thee; and for  
 all these Mercies be thy Name, O King, blessed,  
 and exalted, and lifted up on high for ever  
 and ever; and let all that live give Thanks  
 unto thee. *Selah*. And let them in Truth and  
 Sincerity praise thy Name, O God of our Sal-  
 vation, and our Help. *Selah*. Blessed art thou,  
 O Lord, whose Name is good, and whom it is  
 fitting always to give Thanks unto.

18. Give Peace, Beneficence, and Benedic-  
 tion, Grace, Benignity, and Mercy unto us,  
 and to *Israel* thy People. Bless us, O our Fa-  
 ther, even all of us together, as one Man, with  
 the Light of thy Countenance; for in the  
 Light of thy Countenance hast thou given un-  
 to us, O Lord our God, the Law of Life, and  
 Love, and Benignity, and Righteousness, and  
 Blessing, and Mercy, and Life, and Peace.  
 And let it seem good in thine Eyes to bless  
 thy People *Israel* with thy Peace at all Times,  
 “ and



“ and in every Moment. Blessed art thou, O Lord, who blestest thy People *Israel* with Peace. *Amen.*” Chap. 22.

To these eighteen was another added, a little before the Destruction of *Jerusalem*, in the Time of Rabbi *Gamaliel*. It was drawn up by Rabbi *Samuel*, called the *Lesser*, and design'd against the Christians, who are meant in it under the Names of *Hereticks* and *Apostates*. The Form was this:

“ Let there be no Hope to them who apostatize from the true Religion; and let Hereticks, how many soever they be, all perish, as in a Moment; and let the Kingdom of Pride be speedily rooted out, and broken in our Days. Blessed art thou, O Lord our God, who destroyest the Wicked, and bringest down the Proud.”

Before these Prayers are deliver'd by the Minister, every Person in the Congregation does in a low Voice repeat them for himself, that he might be the better prepared for the more solemn Rehearsal of them. Then the Minister officiating does in the Name of all present repeat them with a loud Voice, every one keeping Silence, except at the Conclusion of each Petition, when they answer *Amen*. This was peculiar to publick Prayer in the Synagogue; for in the Temple at the end of their Petitions they said, *Blessed be the Name of the Glory of his Kingdom for ever and ever*; it being an establish'd Canon among them, that no Prayer was rightly composed, unless express mention was made of *God's Kingdom* and *Glory*. Between the second and third Petition was repeated the Angelical Hymn, *Holy, Holy, Holy*, which might not be used by any Man in his private Addresses, being altogether appropriated to publick Devotion. Immediately before the last Petition the Minister pronounces the Benediction, prescribed by divine Command to be used at the Conclusion of their solemn Sacrifices, which was to be done by one of the Sons of *Aaron*; yet it was usually deliver'd by the Minister, except upon

Numb. 6. 22,  
&c.



Book III. some great Festivals, when one of the Family of *Aaron*, if any were present, performed that Office with all agreeable Solemnity.

These eighteen Prayers are in the Liturgies of the *Jews* no other than as the *Lord's Prayer* in ours, that is, they are the fundamental and principal Part; for besides them they have many others, some going before, others interspersed between them, and others following after, which all together make the Service of the Synagogue exceeding long and tedious. But these eighteen, upon the account of their great Excellency, say the *Jews*, have had such a settled Reputation, that they are at this Day used, without any the least Difference, by all that Nation, wheresoever dispersed, and constantly make up the most considerable Part of their publick Service; the rest being design'd chiefly as an Introduction and Preparation to them. So that whatever occasional Forms might be used in different Places, these notwithstanding are observ'd every where three times a day, as the constant and standing Rules and Measures of their Devotion; to the Performance of which all that were of Age, of what Sex or Condition soever, were indispensably obliged; and this the rather, because they are held to be of great Antiquity, and are expressly mention'd in the *Mishna*, which, next to the Holy Scriptures, is a Book of the greatest Authority, and therefore the most venerable now in use among them. Neither are they bound to make use of them constantly (as has been said) in their Synagogues only, but also in their private Houses; insomuch that every particular Man is obliged to offer up his Prayers in those very Forms, when he cannot have the Advantage of doing this publickly in the Congregation.

But because these Prayers were of a considerable Length, and could not be repeated in a short time; and because the Exigency of their Affairs was sometimes such, that they had not sufficient Leisure to attend them; therefore, in Cases of extreme



extreme Danger to their Persons, as in Times of War and Persecutions, and insuperable Difficulties and Necessities, as in a Journey that requir'd Haste and Expedition, they were allow'd to use the following Form:

“ The Necessities of thy People are many,  
 “ their Understanding is weak; may it please  
 “ thee, O Lord our God, to grant us what is  
 “ sufficient for our Sustainence, and to send a Supply proportioned to every Man's Wants, and  
 “ what is good in thine Eyes. Blessed be thou,  
 “ O Lord, that hearest Prayer.

Others instead of that Form made use of this following upon the like Occasions, being a compendious Abstract of the nineteen principal Prayers, beginning at the fourth, and ending with the sixteenth, and is thus conceived:

“ Give us Understanding, O Lord our God,  
 “ to know thy Ways; circumcise our Hearts,  
 “ that we may fear thee; grant us Pardon, that  
 “ we may be cleansed from our Sins; remove  
 “ from us all Grievs and Sorrows; grant that we  
 “ may enjoy the Pleasures of thy Habitation in  
 “ the Holy Land; gather thy dispersed from the  
 “ four Corners of the Earth; judge them that  
 “ do err from thy Law; let the Righteous be  
 “ glad in the Restoration of thy holy City, the  
 “ Re-establishment of thy Temple, and the Re-  
 “ stitution of the Kingdom of *David*, that his  
 “ Name may shine, and his Crown flourish. Be-  
 “ fore we call do thou answer, and whilst we are  
 “ yet speaking do thou hearken; for thou art our  
 “ Redeemer and Deliverer in all our Tribulation  
 “ and Distress. Blessed be thou, O God, that  
 “ hearest Prayer.

As to these two Forms there is this remarkable Difference, that whoever used the latter was obliged to repeat the three first and the three last Prayers of the nineteen at full length, and in a standing Posture; whereas in the former neither is requir'd. But whoever used the latter was under no Obligation to offer up the nineteen Prayers



when his Danger or Necessity was removed; whereas he that made use of the former was. It was a standing Canon, that every one that prayed in the short Form was always to pray in the plural Number; and they give an excellent Reason, because it should never seem as if a Man was cut off from the publick Congregation.

The *Jews* anciently when they went to pray covered their Head and Face with a Veil, as a Sign of Humility and Confusion, when they appear'd in the divine Presence. The Postures they used were either standing, according to the Examples of holy Men recorded in Scripture, or bowing, or kneeling, or Prostration, which three last were used upon the great Day of Expiation, and other Solemnities of Prayer, Confession, and Humiliation for Sins; but always with their Faces towards the Temple if they dwelt in *Jerusalem*, or towards the Holy Land, where the Temple stood, if they lived elsewhere. They were obliged to appear clean and neat in their Clothes when they came to publick Worship, not to eat, or drink, or sleep, in their Synagogues; and every thing was to be done with Decency and Order.

The second Part of Service perform'd in the Synagogue, was the *Reading of the Scriptures*. This was divided into three Parts: The first was the reading of the *Shema*, the second the reading of the *Law*, and the third the reading of the *Prophets*. The first was an Office containing three Sections of the *Law*: The first Section began at the fourth Verse of the sixth Chapter of *Deuteronomy*, and ended with the ninth Verse; the second was from the Beginning of the thirteenth Verse of the eleventh Chapter of *Deuteronomy* to the End of the twenty-first Verse; and the third from the Beginning of the thirty-seventh Verse of the fifteenth Chapter of *Numbers* to the End of the Chapter. And because the first of these Portions in the *Hebrew Bible* begins with the Word *Shema*, that is, *Hear*, they call the three Divisions the *Shema*.

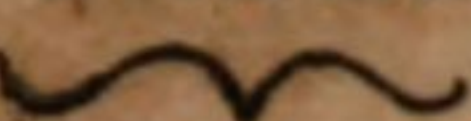


*Shema*. This Office, next to the nineteen Prayers, is read with the greatest Solemnity, as comprising the fundamental Principles of their Religion; and is upon that Account carefully taught their Children as soon as they can speak plain. The nineteen Prayers were to be said thrice every Day by all Persons that were of Age, without any Exception; but the reading of the *Shema* was but twice a day, that is, Morning and Evening (in the publick Assemblies, or in private) and the Males only of free Condition were obliged to it, all Women and Servants being excused from the Duty. The Obligation to repeat this *Shema* Morning and Evening they derive from those Words of the Law, *And thou shalt talk of them when thou liest down and when thou risest up:* Deut. 6. 7. And the reading of it they thought of the greatest Importance to keep up the Spirit of Religion, which it excellently promoted by making Confession twice every Day of the Unity of God, and of the sacred Duties they ow'd to him.

The reading of the *Law* was a principal Part of the Synagogue Service: For this purpose the five Books of *Moses* were divided into fifty-four Sections. This, it is supposed, was done by *Ezra*, that the People might be the easier instructed in the divine Law. Every *Sabbath* day one of these Sections was read in their Synagogues. They ended the last Section with the last Words of *Deuteronomy* upon the *Sabbath* of the Feast of Tabernacles, and then began anew with the first Section from the Beginning of *Genesis* the next *Sabbath* after, and so went round in this Circle every Year. The Number of these Sections was fifty-four; because in their intercalated Years (a Month being then added) there were fifty-four *Sabbaths*. Upon other Years they reduced them to the Number of the *Sabbaths* in these Years, by joining two short ones several times into one; for they thought themselves obliged to have the whole Law read over in their Synagogues every Year. It has been observ'd before, that after the

Return



Book III.  Return from *Babylon* the reading of the Law was in the *Hebrew* Language, and then render'd by an Interpreter into the *Chaldee*, that so it might be fully understood by the People. And this was done Period by Period ; and therefore that these Periods might be the better distinguish'd, and the Reader more certainly know how much to read at every Interval, and the Interpreter how much to interpret, the Scriptures were divided into Verses; and the Rule was, that in the Law the Reader was to read one Verse, and then the Interpreter was to render it into *Chaldee*. But in the Prophets he was to read three Verses together, and the Interpreter was to interpret in the same manner.

The Law was always read by the Person standing, partly, say the *Jews*, for the greater Honour of it, and partly because God said to *Moses*, *Stand thou here with me*. The Minister of the Congregation calls out the Reader, and he goes into the Desk or Pulpit, which stands in the Middle of the Synagogue for that purpose, and looks out the Section he is to read ; but does not begin before he is commanded by the *Bishop* or *Angel* of the Church. The Tradition says, that upon the *Sabbath* the Readers of the Law were seven ; upon the Day of Expiation six ; upon Holy Days five ; upon the New Moons, and the seven Days of the great Festivals, four ; and upon the second and the fifth Day of every Week three ; and the Law was not allowed to be read by less than three one after another.

The *Jews* at this time keep a Book of the Law in all their Synagogues. It is written upon Calves Skins of many Ells in length, always by a *Jew*, and with great Care ; for the least Mistake pollutes the whole. The Characters are fair and large ; but they have no Points. The Skins are fastned to two Rollers, which are longer than the Breadth of the Skins ; and by these they hold the Book. This Copy is esteem'd with great Veneration ; all the Assembly kiss it as many as  
can



can reach ; but such as cannot, touch it with their Hands, which afterwards they solemnly kiss. It is preserved in an Ark, or Coffer, in imitation of the Ark under the first Temple, wherein the Tables of the Testimony were laid up.

Till the Time of the Persecution by *Antiochus Epiphanes*, no part of the Scriptures but the *Pentateuch* was read in the Synagogues of the Jews ; but when that Tyrant had destroy'd, or profan'd all the Copies of the Law that came to his Hands, and which the Jews were obliged to deliver upon Pain of Death, such who persisted still in the establish'd Worship, instead of the Lessons that were read every *Sabbath* out of the *Law*, made choice of so many Portions out of the *Prophets* ; and upon this Occasion was the reading of the *Prophets* first introduc'd into the *Jewish* Worship, and was continu'd in their Synagogues ever after : For when that sad Persecution was over, and the reading of the *Law* restor'd, the *Prophets* were also read with it ; and instead of one Lesson they had two, the first out of the *Law*, and the second out of the *Prophets*. This Lesson out of the *Prophets* was generally read by one of the Number of those who read the *Law* ; he was called out by the Minister of the Congregation, went up into the Desk, had the Book of the *Prophet* given him, began with a Prayer, and had an Interpreter. In reading the *Prophets* they were not so punctual as in reading the *Law* ; for they might contract the Lesson if they thought fit, or turn over from one Place to another, not observing that Form and Regularity which the Rubrick injoin'd.

The Part of the Synagogue Service which remains yet unexplain'd, is the *expounding* of the Scriptures, and *preaching* from them to the People. The first was perform'd at the time of reading, and the other after the *Law* and the *Prophets* were read. This was done sitting ; and though the *Levitical* Tribe was set apart for the publick Ministry, and to instruct the People, yet  
others



others of other Tribes often studied the Law, and became publick Preachers as well as the Priests and *Levites*; but no one presumed to execute this Office before he was solemnly ordained and appointed to it. But this Ordination was not always accompanied with *Imposition of Hands*; it was sufficient to give the Person the Appellation of *Rabbi*, and to say to him, *Be thou ordained*; and that was his Commission. Every Teacher at first assumed to himself a Right of ordaining his Scholars as he saw fit; but afterwards the *Sanhedrim* took the Power into their own Hands; and therefore it was far from being a common Use, or any Use at all among the *Jews*, to allow any mechanical or unordain'd Person to step into the Doctor's Chair, or to preach Divinity in their Synagogues, as Impudence and Folly should urge them on; but they had a solemn Dimission into such Employments by a lawful Ordination, by Men that were regularly ordain'd themselves.

The *Times* of the Synagogue Service were three Days a-week, besides Holy Days, whether Fasts or Festivals; and thrice every Day, in the Morning, the Afternoon, and at Night. Their ordinary Days for divine Service were *Monday*, *Thursday*, and *Saturday*: The two first were set apart by the Appointment of the Elders; but the last was their *Sabbath*, and separated by God for religious Exercises and publick Worship; so that they are not three Days without the reading of the Law. The Method of reading was establish'd in this manner: The *Pentateuch* was divided (as before observ'd) into as many Sections as there are Weeks in the Year. Upon *Monday* they began with that which was appointed for that Week, and read it half through; upon *Thursday* they read the Remainder; and upon *Saturday*, which was their *Sabbath*, they read all over again, from the Beginning of the Section to the End, and this both Morning and Evening. Upon the Week Days they read it only in the Morning; but upon the *Sabbath* it was likewise read in the Evening.



Evening, for the Benefit of Labourers and Artificers, who could not attend the Synagogues upon the Week Days, that so they might hear the whole Section read over to them twice in every Week. When the reading of the *Prophets* was added to that of the *Law*, the same Order was observed in it.

Upon every Day when the publick Service of the Synagogue was perform'd, they assembled three times for the sake of their Prayers; that is, in the Morning, at Noon, and in the Evening. And this Practice, in the Opinion of the *Jewish Doctors*, was instituted by the three Patriarchs; the Morning by *Abraham*, at which time he perform'd his Devotion; *Abraham got up early in the Morning to the Place where he stood before the Lord; that is, says the Chaldee Paraphrast, where he used to pray.* The Noon-Day by *Isaac*; *Isaac went out to meditate or to pray at the Even-tide; that is, at the time of the Sun's Declension from its Meridian.* The Evening by *Jacob*; *And Jacob lighted upon a certain Place and tarried there all Night.* But others more reasonably conjecture, that this Practice was used in Imitation of *David*; *Evening, and Morning, and at Noon will I pray.*

These three Times of Prayer were also observ'd during the Temple Service, in compliance with the Times of offering the Daily Sacrifices, at which Solemnities Prayers were constantly used, and always look'd upon as the most substantial Parts of Worship, whereby the Sacrifices themselves were consecrated, and render'd acceptable to God. And notwithstanding there were only two Daily Sacrifices, that of the *Morning*, and that of the *Evening*; yet because this latter (which began about three in the Afternoon) continued sometimes all Night upon the Altar burning, therefore Prayers were then also used; and this made the third time of publick Devotion. When Synagogues were erected, the Hours of publick Devotion were, as to Morning and Evening Prayers, the same in which the Morning and



Book III.

and Evening Sacrifices were offer'd up at the Temple; and the same Times of the Day they observ'd in their private Prayers wheresoever perform'd. Those who lived in *Jerusalem*, or in other Places, and had not Time or Opportunity to go up to the Temple, if it were a Synagogue Day, resorted thither to perform their Devotions, and joined in Prayer with the Congregation. If it was not a Synagogue Day, they prayed in private; but generally chose the Synagogue as the properest Place even for private Prayer. If they had no Opportunity to go to the Synagogue, they prayed, at the Hour of Prayer, in whatever Place they were, in the Street, or in the Market, rather than lose the Benefit of Devotion. But many of them had *upper Rooms* in their Houses, which were as Chapels, or Oratories, particularly set apart and consecrated for this purpose.







# BOOK IV.

## CHAP. I.

*The Religion of the Hebrews. Their Sacraments. Of Circumcision.*

**T**HE Religion of the *Hebrews* consisted principally in *Prayers*, *Sacraments*, *Sacrifices*, and the publick Observation of *Fasts* and *Festivals*. Something concerning their *Prayers* has been already observ'd, as far as they were prescrib'd by the *Jewish Church* in the Worship of the *Synagogue*. Under the *Temple*, the *People* were usually left to their own Conceptions, tho' the *Priests* made use of a set Form when they offer'd *Oblations* and *Sacrifices*; and these *Prayers* will be consider'd when we come to that Part of divine Worship. Their *Sacraments* were two, *Circumcision*, and the *Paschal Supper*.

*Circumcision* was a *Fœderal Rite*, annexed by God as a Seal to the Covenant which he made with *Abraham* and his *Posterity*, and was accordingly renew'd and taken into the Body of the *Mosaical*



 *Mosaical Constitutions.* It was not a mere Mark only to distinguish the *Hebrews*, as the Seed of *Abraham*, from other Nations; but by this they were made the Children of the *Covenant*, and entitled to the Blessings of it: Though if there had been no more in it than this, that they who were of the same Faith should have a certain Character whereby they should be known, it would have been a very wise Appointment. This Mark seems to be fitly chosen for the Purpose; because it was a Sign that no Man would have made upon himself and upon his Children, unless it were for the sake of Faith and Religion. It was not a Brand upon the Arm, or an Incision in the Thigh; but a difficult Operation in a most tender Part, peculiarly called *Flesh* in many Places of Scripture. That Member which is the Instrument of Generation was made choice of, that they might be an *Holy Seed*, consecrated unto God from the Beginning; and Circumcision was properly a Token of the divine Covenant made with *Abraham* and his Posterity, that God would multiply their *Seed*, and make them as the Stars of Heaven.

Gen. 15. 5.

Lib. 2. c. 104.

This Original of Circumcision is lately disputed by learned Men, who fancy the *Jews* borrow'd it from the *Egyptians*; and that God did not enjoin *Abraham* a new thing, when he order'd him to be circumcised; but only made this a Sign of his Covenant with him, which it was not with other Nations. The only Authority upon which the Broachers of this Novelty rely, is *Herodotus*, who says, that the People of *Colchis*, and the *Egyptians*, were the only Nations that were circumcised from the Beginning; the *Syrians* and *Phœnicians*, who live in *Palestine*, confessing that they had this Rite from them. Which is just such a Tale as he tells in the second Chapter of that Book, that the *Egyptians* were the first Inhabiters of the Earth, unless perhaps the *Phrygians*. This Opinion proceeded from their own vain Conceit, which made them unwilling  
to



to confess that they receiv'd Circumcision from any other People. But *Moses* himself sufficiently overthrows this Argument; for he tells us that the *Philistim* came from the *Casluchim*; that is, the People of *Colchis*, as that People came originally from *Egypt*, as *Herodotus* himself confesses; and this was before *Abraham's* Time; for the *Philistim* had a King among them in his Days. Now these *Philistim* were an uncircumcis'd People; and therefore the People of *Colchis* no doubt were so also, when they went out of their Country and drove the *Avim* out of *Palestine*. And consequently the *Egyptians* had no such Rite among them when the *Casluchim* came from *Egypt*, but impos'd grossly upon *Herodotus* when they made him believe they had been circumcised from the Beginning. The Truth is, the *Ishmaelites* received it from *Abraham*, and from them the *Arabians*; and from those Countries, or from *Abraham's* Children by *Keturah*, it was derived, in all likelihood, to the *Egyptians*; from whom the People of *Colchis*, who knew themselves to be of *Egyptian* Descent, embrac'd it in imitation of their Ancestors. Besides, it is incredible that God would fix the Mark of the *Egyptians*, the Race of *Ham*, upon *Abraham* and his Posterity; and there is nothing to induce any Nation to use such a Rite, unless they had been directed to it by God, as *Abraham* was.

The time for performing this Rite was the eighth Day, (that is, six full Days after the Child was born) because till then it was not sufficiently cleansed from the Impurities of its Birth, nor was the Mother past her greatest Pollution; and consequently could not touch it without rendering it unclean. And the eighth Day was so absolutely fix'd for this Ceremony, that if it fell upon a *Sabbath* they circumcised the Child; from whence arose that Saying among them, the *Sabbath* gives place to Circumcision. And as the Child was not to be circumcised before the eighth Day, so he was not (unless perhaps in case of great



great Weakness) to be kept uncircumcised beyond it; upon which if the Parents did not cause it to be circumcised, the House of Judgment, as the *Jews* speak, were bound to do it; and if they did not (being ignorant perhaps of the Neglect) the Child, when he came of Age, (that is, was thirteen Years old) was bound himself to get it done. If he did not, the Judges, if they knew of it, were obliged to take care of it.

Gen. 17. 14.

The Penalty of *cutting off* lay upon the Parents, or those who supplied their Place, for the wilful Omission of Circumcision: But notwithstanding the Terror of this Punishment, yet there is frequent mention in the *Talmudists* of *Jews* that always went uncircumcised, and of some Priests who were never circumcised, and yet served at the Altar, and their Ministrations were esteem'd valid. It was a Rule among them, that an uncircumcised Priest, or *Israelite*, was a true Priest, or a true *Israelite*, whose Brethren died by Circumcision; for they fancied that the Precepts were not binding where Death would certainly follow, and that such as observed the Laws were to live, and not to die in them: So that if the first, second, or third Son should die by Circumcision, those that were born after were not circumcised, and yet were esteem'd Priests or *Israelites* in all respects.

Epiphan. lib. de  
Mens. & Pond.

The Foreskin in the early Times was cut off with a sharp Knife made of Flint; but in Times of Persecution, those who chose to save their Lives at the Expence of their Religion, had a way to destroy the Character of Circumcision that was in their Flesh; which they did by drawing up the Foreskin with a Chirurgion's Instrument: And this wicked Invention is ascribed to *Esau*, as the first Author and Practiser of it. The Foreskin was sometimes drawn up by Sickness; but which way soever it was done, the Person must submit to be circumcised again, before he was esteem'd a Member of the *Jewish* Church.

The Name was usually given to the Child at the time of Circumcision: Upon extraordinary Occasions,



Occasions, the Mother, or some that stood by, would name it at the time of its Birth; but no Name could at any time be impos'd upon it without the Father's Consent. They always had regard to the Name of some Person of Distinction who had been of the Family. The Name of God was often taken into their Names, which generally were significative, as *Nathanael*, which signifies the *Gift of God*. It was usual for them to change their Names out of Humour or Interest; and at last, instead of deriving their Names from the *Hebrew Language*, they introduced Names from the *Greek and Latin Tongues*, and were called as other Subjects of the *Roman Empire*.

The ancient way of performing this initiatory Rite among the *Hebrews*, is no where, as I know of, to be found; and therefore I must submit to describe the Operation by the Account to be found among the more modern Writers of the *Jews*; which, though it be attended with some Ceremonies that may seem trifling and superstitious, yet since it is the best I can meet with, and the Form appears to be just and rational in some Parts of it, I will venture to insert it for the sake of Illustration. And it is as follows:

The Person who administer'd this Rite was called *Mohel*, who must be a *Jew*, and a Man, and well skill'd in the Operation; which that he might be qualified to execute with Dexterity, he first procured Liberty by Money to circumcise the Children of some poor *Jews*, to gain Experience, before he was employ'd by the richer sort. The circumcising Instrument is of Stone, Glass, Iron, or any Matter that will cut; commonly a sharp Knife, like a Razor, among the rich *Jews*, set in Silver, and adorn'd with precious Stones. Before the Infant was circumcised, he was washed and wrapped in Clouts, that in the time of the Circumcision he might lie clean; for otherwise no Prayers could be said over him. And if during the Ceremony he chanced to defile himself, nothing could be done till he was washed and laid clean



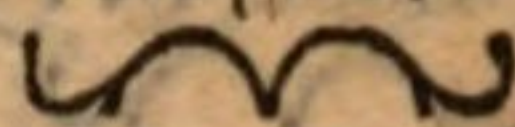
again. This Rite was generally perform'd in the Morning, while the Child was fasting, to prevent the greater Effusion of Blood.

In the Morning therefore of the eighth Day all things were made ready: First two Seats were placed, or one so framed that two might sit in it apart, set off and cover'd with rich Carpets, either in the publick Synagogue, or in a private Apartment in the House. If it was in the Synagogue, the Chair was placed near the Holy Ark, or Chest, where the Book of the Law is kept: Then comes the Witness, or, if you please, the *Godfather* for the Child, called the *Master of the Covenant*, and places himself at the Seat; and near him stands the *Mohel*, or Circumciser. They are followed by other *Jews*, one of which cries with a loud Voice that they should presently bring what was needful for the Business. In this Office there were several Boys that had particular Employments: One carried a great Torch, in which were lighted twelve Wax Candles, to represent the twelve Tribes of *Israel*; after him came two Boys carrying Cups full of red Wine; after them another carrying the circumcising Knife; another brings a Dish of Sand; another a Dish with Oil, in which are fine and clean Rags, which the *Mohel* applies to the Wound of the Child. These stand in a Ring about the Circumciser, to take notice how he performs the Ceremony; and these Offices are bought with Money by the Parents of the Children. Some also come with Spices, Cloves, Cinnamon, and strong Wine, to support and refresh any Person that should chance to faint or swoon at the Operation.

Things being thus prepared, the Godfather sits down upon one of those two Seats, and the *Mohel* places himself over-against him, and sings the Song of the *Israelites* after they had passed the *Red Sea*. Then the Women bring the Child to the Door, all the Congregation rising up. The Godfather goes to the Door, takes the Child, sits down in his Seat, and cries out, *Blessed be he that cometh*; alluding to *Elias*, for whom the

void



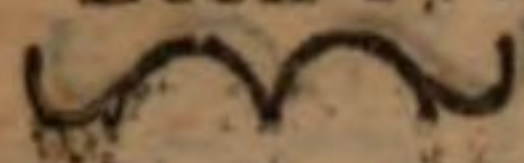


void Seat is set; for the vulgar Jews believe him to be alive upon Earth; and the more learned conceive, that he is there present in Spirit, and that he will again make his bodily Appearance before the Day of Judgment. They say that when *Elias* (whom they call *the Angel of the Covenant*) complained that the Children of *Israel* had forsaken the Covenant, that is, Circumcision, God promised him that he should be always present at the circumcising of Infants, to see it rightly perform'd. And when they prepare that Seat for *Elias*, they are obliged in express Words to say: *This Seat is for the Prophet Elias*. If he be not thus formally invited he never comes; and this Chair continues set for him three whole Days together.

1 Kings 19. 10.

The Child lies in the Lap of the Godfather, and the *Mobel* takes him out of his Clouts, and lays hold on his Member; and, holding the Foreskin, puts back the Top of it, and rubs it to make it less sensible of Pain. Then he takes from the Boy the circumcising Knife, and says aloud: *Blessed be thou, O God our Lord, King of the World, who hast sanctified us with thy Commandments, and given us the Covenant of Circumcision*: And as he speaks he cuts off the fore part of the Skin, that the Nut of the Yard might be seen; and then casts it into the Dish of Sand, and restores the Knife to the Boy again. From another Boy he takes a Cup of red Wine, and drinks his Mouth full, which he immediately spits out upon the Infant, and with it washes away the Blood; and if he perceives the Child begin to faint, he spurts some of it into his Face: Then he takes the Member of the Child into his Mouth, and sucks out the Blood, in order to stop the Effusion, and spits it into the other Cup full of Wine, or into the Dish of Sand. This he does thrice; and if the Circumciser neglects to suck the Blood in this manner, he is degraded from his Office, and employ'd no more. When the Blood is stay'd, the *Mobel* with his sharp pointed thin Nails rends the Skin of the Yard,





Yard, and forces it so far back that the Head of it is bare; and this Ceremony is so necessary, that without it there can be no Circumcision. This Operation is exceeding painful to the Infant; and when it is over, he lays the soft Rags dipt in the Oil aforesaid to the Wound, binds them three or four times about, and then wraps up the Infant again in his Clouts.

Then the Father of the Child says: *Blessed be thou, O God our Lord, King of the World, who hast sanctified us in thy Commandments, and hast commanded us to succeed into the Covenant of our Father Abraham.* To this all the Congregation answer: *As this Infant has happily succeeded into the Covenant of our Father Abraham, so happily shall he succeed into the Possession of the Law of Moses, into Marriage also, and other good Works.* Then the Mohel washes his bloody Hands and his Mouth. The Godfather rises and stands over-against him; and, taking the other Cup of Wine, prays over the Infant in this Form: *O our God, God of our Fathers, strengthen and preserve this Infant to his Father and Mother; and make that his Name among the People of Israel may be called Isaac (here he names the Child) who was the Son of Abraham. Let the Father rejoice in him that came out of his Loins. Let his Mother rejoice in the Fruit of her Womb, as it is written: Thy Father and thy Mother shall be glad, and she that bare thee shall rejoice.* And God says by the Prophet: *When I passed by thee, and saw thee polluted in thine own Blood, I said unto thee, when thou wast in thy Blood, live; yea, I said unto thee, when thou wast in thy Blood, live.* Here the Mohel puts his Finger into the other Cup of Wine, wherein he had spit the Blood, and moistens the Lips of the Child three times with that Wine, conceiving that he shall live longer in the Blood of his Circumcision than otherwise he should. Then he prays for the whole Congregation, and that God would give long Life to the Father and Mother of the Boy, and bless the Child. This last Prayer is made near the Ark; and some of the devouter Jews, before

Prov. 23. 25.

Ezek. 16. 6.



before and after Circumcision, take the Child and lay him upon the Seat prepared for *Elias*, that the Prophet might touch him. The Skin is cast into the Sand in Memory of that Promise; *I will make thy Seed as the Sand of the Sea*: And of Gen. 32. 12, the Saying of *Balaam*; *Who can number the Dust of* Num. 23. 10. *Jacob*? that is, his Posterity, whose Foreskin is cast into the Dust. By this means they say that the Curse upon the Serpent is fulfilled: *Dust shalt* Gen. 3. 14. *thou eat*; that is, this Skin in the Dust: So that the Serpent can have no more Power over them. The Child being thus made a *Jew*, they return to the Father's House, and restore him to his Mother's Arms.

If the Child be sick upon the eighth Day, they defer Circumcision till his Recovery. They imagine the blowing of the North Wind to be necessary to this Ceremony; and therefore conclude that their Fathers forbore the Use of Circumcision for forty Years in the Wilderness; because the North Wind did not blow all that time, lest it should have blown away the Pillar of Smoke and Fire: Besides, this Wind is wholesome for Wounds, which else are dangerous. But lest they should stay beyond the eighth Day expecting this Northern Blast, the *Talmud* is so kind as to say, that every Day there blow four Winds, and that the North is mixed with them all; and therefore they may circumcise every Day. If the Child die before the eighth Day, he is circumcised at the Grave without any Prayers; but a Sign is erected in Memory of him, that God may have Mercy upon him, and raise him at the Day of the Resurrection.

Upon the Day of Circumcision the Father makes a Feast. Ten must be the Number of the invited Guests; and one or two of the learned Rabbis make a long Prayer and Sermon at the Table, while the others freely set the Glass about, and drink plentifully. This Feast they Gen 21. 8. observe by the Example of *Abraham*, who made a great Feast the same Day that *Isaac* was wean'd.



They pervert the Text, and say, when he was *circumcised*. The *Mohel* continues some time with the Mother, lest the Blood should issue from the Wound. They use but small Solemnity when a Female Child is born; only when it is about six Weeks old some young Girls stand about the Cradle, and lift it up with the Child in it and name it, she who stands at the Head being God-mother. And then they feast and are merry.

I remember that *Scotus* somewhere reckons up the different Periods of Circumcision in this manner: From the Institution of it to the Time that Christ was baptized, it was under the Precept of the Law, and was profitable and necessary; from the Baptism of Christ to the Promulgation of the Gospel, it was useful, but not necessary; from the Promulgation of the Gospel to the Destruction of the Temple, it was lawful, but not useful; from the Destruction of the Temple, or rather from the Council of the Apostles to this Time, it was absolutely unlawful, it was Concision, and not Circumcision. In the first Period they only circumcised; in the second they circumcised and baptized; in the third they baptized and circumcised (for Baptism was then more regarded than Circumcision) in the last, the Christians only baptized.

## C H A P. II.

*The Rite of Baptism among the Hebrews;  
the Admission of Profelytes into the  
Church.*

Circumcision was the initiatory Rite appointed by God for the Admission of Hebrew Children into the establish'd Religion; but it was always, as the *Jews* say, attended by Baptism, which was inseparable from it, though it was not perhaps of the same divine Authority.



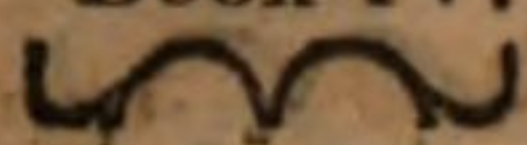
It is the general Voice of the Writers of that Nation, that all the *Israelites* were enter'd into the Covenant, among other things, by the Rite of *Baptism*. *Israel* (says *Maimonides*, the great Interpreter of the *Jewish* Law) was admitted into the Covenant by three things, by Circumcision, by Baptism, and by Sacrifice: Circumcision was in *Egypt*, as it is said, none uncircumcised shall eat the Passover; Baptism was in the Wilderness before the giving of the Law, as it is said, *Thou shalt sanctify them to-day and to-morrow, and let them wash their Garments*; and Sacrifice, as it is said, *And he sent the young Men of the Children of Israel, and they offer'd Burnt-Offerings, they offer'd them for all Israel*.

Issure Biah.  
cap. 13.

The Truth of this Opinion is suspected. However, it is indisputably certain, that Heathens, who became Converts to the Religion of the *Jews*, for many Ages were admitted by Circumcision; and Baptism was inseparably join'd to it. Whenever (says the same Writer) a Heathen is willing to be joined to the Covenant of *Israel*, and place himself under the Wings of the divine Majesty, and take the Yoke of the Law upon him, voluntary Circumcision, Baptism, and Oblation are requir'd; but if it be a Woman, Baptism and Oblation. This Practice, the *Jews* say, continued to the Reign of *Solomon*; but at that time Persons of other Nations became Profelytes by thousands, and then they were received by Baptism or Washing only. The Original of Baptism is deduced from the Practice of the Patriarch *Jacob*, when he chose into his Family, and received into the Church, the young Women of *Sichem*, and other Heathens who lived with him. The Text is: *Jacob said to his Family, and to all that were with him, Put away from you the strange Gods, and be ye clean and change your Garments*. The Expression *be ye clean*, is applied by *Aben Ezra* to Baptism, or the washing of the Body; and this perhaps is no improbable Conjecture.

Gen. 35. 2.





It has been observed before that there were two sorts of *Profelytes* among the *Jews*, *Profelytes* of the *Gate*, and *Profelytes* of *Righteousness*: The latter only were received into the Church by Baptism, by which they became *Israelites* in all respects; they were not only freed from the *Gentile* Pollution, and transplanted into the Religion of the *Jews*, but they had the Freedom to marry a Woman of *Israel*, by which means their Offspring became undefiled and legitimate. Servants therefore that were taken into a Family, and such also as were to be made free, if they desir'd it, were baptized; their Children by this means, if the Mother was an *Israelite*, was received into all the Privileges of the Nation, Civil and Spiritual: And hence it was that in following Generations the Sons of *Profelytes* were circumcised indeed, but not baptized.

The manner of admitting *Profelytes* is thus recorded by the *Jewish* Writers: When a *Profelyte*, or a *Profelytess*, offer'd to be receiv'd into the Religion of the *Jews*, they inquir'd of them whether they did not embrace that Religion for Riches, for Preferment, or out of Fear: And a Man they examin'd, whether he had not set his Eyes upon some Maid of *Israel*; and of a Woman, whether some young Man of *Israel* had not engag'd her Heart. And if no such thing was found, they acquainted them with the Weight of the Yoke of the Law, and the Labour of performing it. If they perceived that they came out of Love to the Law, they received them, as it is said: *When she saw that she was stedfastly minded to go with her, then she left speaking unto her.*

Ruth i. 18.

When they receive a *Profelyte* of *Righteousness*, and have inquir'd of him, and find none of the Causes mention'd, they say to him: *What sawest thou that caused thee to become a Profelyte? Knowest thou not at this time that Israel is poor and oppressed, and many Calamities are upon them?* If he replies, *I know it, I am one unworthy*, they receive him out of hand, and acquaint him with the Fundamentals of



of the Law; namely, the Unity of the God-head, and the Prohibition of Idolatry, which they insist largely upon: Then they rehearse to him some of the less and some of the greater Commandments in the Law, but not so fully. They inform him likewise of the Sin of a Man's gathering what he had left, and about the Corner of the Field, and about the second Tithing. They relate to him the Penalties of the Law, saying thus: "Know, that before thou comest into this Law, if thou eatest Fat, thou art not liable to the Punishment of cutting off; and if thou didst profane the Sabbath, thou wast not punish'd by stoning: But now after thou art profelyted, if thou eatest Fat, thou must be punish'd by cutting off; and if thou profanest the Sabbath, thou must be stoned." And they add no more; for they are not too particular with him, lest it prevents his Conversion, and frightens him from his Design; for at first they draw a Man with gentle Words, as it is said: *With the Cords of a Man will I draw them.* Therefore as they acquaint him with the Penalties of the Commandment, so they let him know the Reward of Obedience; and shew him, that by keeping the Commandments he shall obtain the Life of the World to come; and that there is no Man perfectly righteous, but he who keeps the Commandments, and does them.

For this purpose they say to him: "Knowest thou that the World to come is not reserv'd but for the Righteous, that is, for *Israel*? And therefore though thou see *Israel* in Affliction in this World, yet there is Good laid up for them; for they cannot receive much in this World among the Nations, lest their Heart should be lifted up, and so they err and spoil the Reward in the World to come; as it is said, *Jesurun* waxed fat, and kicked. Nor does the blessed God bring upon them much Vengeance, lest they should perish; for all Nations shall fail, but they shall remain." And this they



Book IV.

they speak largely upon, to make him in Love with the Commandments. If he turns back and refuses to embrace them, he goes his way ; but if he gives his Assent, they circumcise him without delay. If it appears that he was circumcised before (as *Ishmaelites*, and *Midianites*, and other Children of *Abraham* were) they fetch from him a Drop of Blood of the Covenant, and then he is allow'd to be perfectly circumcised.

There is some Distance of time between his Circumcision and his *Baptism* ; for he was not baptized till the Pain of Circumcision was healed ; because Water might be injurious to the Wound. As soon as he grows whole, they bring him to Baptism, to some gathering of Waters ; and the Proportion is computed to be a Cubit square, and three Cubits deep ; that is, as much as amounts to the washing of the whole Body of a Man at one dipping. Being placed in the Water, the *Triumviri* (or the Judicial Consistory of three, who had the sole Power of admitting to Baptism) instruct him in some of the weightier and some of the higher Commands of the Law ; and then he plunges himself all over his Body ; for it was a Rule, that when the Law speaks of washing of the Flesh, or washing of Garments, it intends the washing of the whole Body ; so that if but the Tip of the Finger, or any of his Hair remains unwash'd, the Man was still in his Uncleanness. When he came out of the Water, after his Baptism, he made a solemn Prayer that he might be purified and clean from his *Gentile* Pollution, and become a sound Member of the *Jewish* Church. A Woman, when she was baptized, was placed by Women in the Water up to the Neck, and two Disciples of the wise Men instruct her in the Precepts of the Law as she stands. Then she plunges herself, at which they turn away their Eyes, and avoid looking upon her as she comes out. It was necessary that three should be present at the Baptism of a Profelyte as Witnesses, who took care that the Ceremony was regularly



regularly perform'd, and briefly instructed the Catechumen in the Principles of the Religion he was entring upon ; for the Admission of a Profelyte was reckon'd a Matter of great Consequence : And it was a Maxim among them, that *Profelytes were dangerous to Israel like the Itch* ; for many of them continued very tenacious of their old Customs, and proved so ignorant of the Law, that they often corrupted the native *Jews* by their Example, and seduced them into Idolatry and Irreligion.

By this Account of the Admission of Profelytes it may be observ'd, that such as were of Age, and baptized by the *Jews*, were first instructed in the Principles of their Religion, and the Import of what they went about ; but we are not to conclude from hence, that Children and Infants, that were incapable of Instruction, were not admitted into the Church by Baptism. It is most certain that they baptized Children, and generally with their Parents ; and if their Parents were dead, the Consistory of *three* took care of their Baptism. If an *Israelite*, says *Maimonides*, In Avadim, cap. 8. takes up or finds a Heathen Infant, and baptizes him for a Profelyte, he becomes a Member of the Church ; but Children, who were baptized in their Infancy, had the liberty to retract, which adult Persons had not. It appears further, that Baptism was not administer'd but by Persons of a regular Ordination and Appointment. A Consistory, or Triumvirate, had the Power orderly to execute this Office, and not every one that presumed to take it upon him. And Witnesses were so necessary for Admission into the Church by Baptism, that though a Person were baptized regularly, yet if he could not bring Evidence of it by the Testimony of Witnesses, he was not admitted into the Privileges of a Profelyte, nor received into the Communion of the Church.



## C H A P. III.

*The Celebration of the Passover.*

**T**HE *Passover* was not only a most solemn Sacrament, but one of the greatest Festivals in the *Jewish Church*, and received its Name from the *Hebrew Word Pesach*, which signifies to *pass over*; because the Angel that slew the First-born of the *Egyptians* passed over the Houses of the *Israelites*, when he saw the Door-Posts stain'd with the Blood of the Lamb that was that Day slain. The Word also came to signify the Lamb that was offer'd in Memory of this Deliverance, and likewise all the other Sacrifices which were used to accompany this Lamb, and were offer'd with it at this Festival.

The Beginning of the Civil Year among the *Jews* was upon the Month *Tisri*, which answers to our *September*; their sacred Year began with the Month *Nisan*, which agrees with our *March*. Upon the tenth Day of this Month they began to prepare for the Celebration of the *Passover*, which was four Days before the Solemnity commenced. The first Thing that was to be done, was, that every Master of a House should provide a Male Lamb or a Kid of the first Year, and without Blemish, and keep him up till the fourteenth Day. The Reason of this keeping up seems to be, that they might have time to inspect whether he had any legal Blemish upon him, and that his Bowels might be purged and empty, and therefore he might be the more easily dressed.

If the House were so small that they could not eat a whole Lamb, they were allowed to call in the Assistance of their Neighbours, till there were a number of Persons sufficient for the eating of him. It is not to be doubted but every one in After-times provided their own Lambs, as they did



did in *Egypt* ; but it may be question'd whether it was done in the same manner. It is probable, that as the Priests took up the Lambs for the daily Sacrifice four Days before they were to be offer'd, so that they provided Lambs for the People at the Passover, taking them up in the Market four Days before, and chusing those that were fit and agreeable to the Command ; for whereas the Law was so severe as to insist that they should be without Blemish, and their Tradition had sum'd up so large a number of Blemishes as seventy three, it could not be but that the Law and their Traditions (which they valued above the Law) should be endlessly broken, if every one took up his Lamb in the Market at *Jerusalem* at adventure. The Priests therefore had brought a Market of Sheep and Oxen against such Times as these into the Temple, where they having before-hand pick'd out in the publick Market such Lambs and Bullocks as were fit for Sacrifice, or the Passover, sold them in the Temple at a dearer Rate ; and so serv'd the People's Turn, and their own Advantage. It is the Opinion of some of the *Jewish* Nation, that those who took up the Lamb on the tenth Day, and kept him till the fourteenth, did tie him all that while at one of their Beds Feet, that he might be in their Eye, to view him often whether he were right and lawful, and to put them in mind of what they were so solemnly going about.

The next Care in reference to this Sacrament was to refrain from the eating and the use of *Leaven* at the time of the Passover ; and that when the Paschal Lamb was slain, it should not be found within their Houses. The Law in this Point was exceeding strict : *Seven Days there shall be no Leaven found in your Houses ; for whosoever eateth that which is leavened, that Soul shall be cut off from the Congregation of Israel, whether he be Stranger, or born in the Land.* It is difficult to find out the Analogy there was between this Law, and their Redemption out of *Egypt*. The most probable Con-



Conjecture is, that it signify'd their coming out of *Egypt* in haste, so that they had not Time to leaven their Bread ; and (as a *Jewish* Doctor observes) in these hot Countries Bread would not keep above a Day unless it were leaven'd. The *Jews* to obey this Command were so very strict, that upon the fourteenth Day, before it was quite dark, they made a Search not only in their Dwelling-houses, but in Barns and Stables, and all Holes and Corners, where they had small occasion to be so exact ; and this they did by the Light of a Candle. This Tradition is explain'd by their Glossaries to signify the thirteenth Day at Even, when it began to be duskish and Candle-lighting. When the Evening of the fourteenth Day was come (which was after Sun-setting) they were to undertake no Work (not so much as the Study of the Law) till they went about this Search ; therefore they had no Divinity Lectures that Evening, lest they should hinder that Inquiry. Before a Man began to search, he said this short Ejaculation : *Blessed be thou, O Lord our God, the King Everlasting, who has sanctified us by his Commandment, and has enjoin'd us the putting away of Leaven.* He was not to say a Word between this Prayer and his searching, but instantly set about it ; and what Leaven he found he was to put in some Box, or hang it up in such a Place where no Mouse could come at it ; and he was to pronounce it insignificant and void in this Form : *All the Leaven that is in my Possession, which I have seen, or which I have not seen, be it null, be it as the Dust of the Earth.* Upon the Morning of the fourteenth Day the Master of the Family threw a Piece of Bread into the Fire, to give notice that the Days of *unleavened Bread* were now begun.

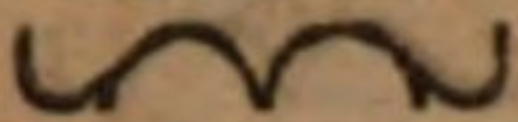
When the Day of the Passover was now come, some Part of the People kept it holy by ceasing from Labour all the Day long ; and others made it but a half Holy-day, by leaving off Work at Noon. But however they behaved in this Case, they were especially careful to put away all Leaven



ven out of their Houses (as they had searched for it the Night before) that it might not be seen nor found among them. And they were so nice as to avoid mentioning the Word *Leaven*, lest they should contract a Pollution by thinking of it. The Law indeed concerning this Ceremony speaks of the fifteenth Day for the doing of it, as if it were soon enough to do it upon the fourteenth Day at Even: but the *Jews* do not impertinently observe, that the expelling of Leaven was by the Law to be before the Time wherein the eating of it was forbidden. Upon this fourteenth Day therefore, for a good part of the Forenoon, they might eat Leaven, or leavened Bread, or give it to any Bird or Beast, or sell it to a Stranger; but the fixing of the certain Time of the Day is not without some Debate. *Maimonides* resolves it thus: It was lawful to eat Leaven upon the fourteenth Day, till the end of the fourth Hour; but they might not eat it the fifth, yet they were allow'd to use it; but he that eateth it the sixth Hour was beaten with the Rebels Beating, and he that eat it from the beginning of the seventh was to be whipt.

The Celebration of the Passover was upon the fourteenth Day; but the Time of the Day when the Lamb was to be killed does not so plainly appear. There is an express Command that it should be killed *in the Evening*, or (as it is noted in the Margin of our Bibles) *between the two Evenings*; the first of which began from the Time that the Sun declined from its Noon-tide Point, and lasted till Sun-set; and then began the second Evening, and lasted till Night. Between these two Evenings, about the middle of them, was the Passover offer'd: For after the Offering of Incense they began, upon this Day, to kill the daily Evening Sacrifice between two and three in the Afternoon (a little sooner than on other Days) and having finish'd that, and trimmed the Lamps, they went about the Paschal Sacrifice, which continued till Sun-setting; that is, there were about



Book IV.  two Hours and a half for the Dispatch of all the Lambs ; for the daily Evening Sacrifice, and all belonging to it, being over in an Hour's Time (by half an Hour after three) all the rest of the Day till Sun-set (which was two Hours and a half at that Time of the Year) remained for killing of the Paschal Lambs.

Exod. 12. 4.

But before the Passover was slain, they first agreed and concluded upon the Company that should eat him. This Caution was not unwarrantably taken up, being founded upon that Command ; *Every Man according to his eating you shall make your Count for the Lamb.* Now as the Tribes were divided into Families, so were Families into Houses ; and when many Lambs were few enough for a whole Family, some Houses were so small that they could not eat one, and therefore they were allowed to call in their Neighbours. They were not, say the *Jews*, to be fewer than ten Persons, nor more than twenty, to the eating of one Lamb. Tho' some of their Doctors conceive that the Number of Persons in a Company was not determin'd ; but sometimes more, and sometimes less, according to the Proportionableness of their eating : But he that eat the least was to eat the Quantity of an Olive ; and so many were admitted into the Society, that if there was the Quantity of an Olive for every one to eat, it was enough.

Tho' Women were not directly obliged to appear before the Lord at the three solemn Festivals, yet they were bound by an express Law to be present at the Passover : *The whole Assembly of the Congregation of Israel shall kill it.* By which Precept Men and Women were equally included. Now in forming these Societies that were severally to eat the Lambs, they suffered not any Company to consist of Servants and Women only, nor of Servants and Children only, nor to consist only of Profelytes, or of Children ; but a Society might be only of Women, or only of Servants ; but ordinarily Men, Women, and Children,

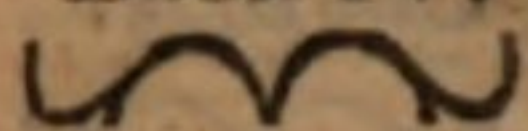


dren, Masters and Servants (if circumcised) were entertain'd all together. Chap. 3.

Because in the Command that relates to the killing of the Passover there are three Words mention'd, *Assembly, Congregation, and Israel*, they divided the killing of it into three Companies, according to that Number. There were not to be less than thirty Men in every Company; yet they found out a Method to make fifty Men (if there were no more) to make thirty Men three times over for the three Companies; and their Way was this: Thirty of the fifty went into the Court of the Temple, and when they had killed their Lambs, ten of them went out, and ten of those that stood without came in and killed theirs, and then ten others went out, and the other ten that stood without came in and killed theirs; and there were continually thirty in the Court while the Lambs were killing. But this was only upon extraordinary Occasion; as, if it should happen that there should be no more than fifty Lambs presented, or at least but fifty Persons present (for commonly each of these Paschal Societies sent their Lamb by one of their Company only, and under fifty there was no killing of the Passover) tho' generally every one of these three Companies we are speaking of were as many as the Court could hold.

The first Company came in till the Court was filled, and then the Doors were locked; and they fell to killing the Lambs; and while they were about this Work, the *Levites* sung. The Song or Hymn that was sung at this Time was called the *Lesser*, or the *Egyptian Hallel*. It was used chiefly in Remembrance of their Delivery out of *Egypt*, and consisted of the hundred and thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and eighteenth Psalms. The *Jews* confess that this Saying of the *Hallel* was an Institution of the *Scribes*; and these Psalms were appointed for that purpose, partly because they began and ended with *Hallelujah* (which the People were oblig'd to an-





swer, while these Psalms were saying, a hundred and three and twenty times, which were the Years of *Aaron*;) and partly, say the *Jews*, because the *Hallel* recordeth five Things, the coming out of *Egypt*, the dividing of the Sea, the giving of the Law, the Resurrection of the Dead, and the Lot of the *Messiah*. This *Hallel* was said over upon eighteen Days in the Year, and one Night; at the killing of the Passover, at the Feast of *Pentecost*, upon the eight Days of the Feast of *Tabernacles*, upon the eight Days of the Feast of *Dedication*, and upon the Night of the Passover. What the great *Hallel* was, will be explain'd hereafter. When the People began to kill the Lambs (which was no sacerdotal Act, for any *Israelite* might do it) these Psalms were begun to be sung; and being once sung over, and the Work not done, they began again; and the third time, and the killing was always over before it was finish'd.

The Passover was slain in the Court, and the Blood was sprinkled by the Priests, who stood in Rows from the Slaughter-place to the Altar with golden and silver Vials in their Hands. These Vials had no Brims, lest the Blood should stay upon them, and be congealed. A Priest receives the Blood, and gives it to him that stands next, and he to the next, who taking the Vial that was full, gives him an empty one. The Priest who stood next the Altar sprinkled the Blood against the Bottom of it. Then was the Lamb flead by the Owner: For this purpose it hung upon a Staff between two, upon their Shoulders, and so they helped one another. They cut up his Belly, cleansed away his Ordure, separated his Inwards, put them in a Dish, salted them, and laid them upon the Fire on the Altar. The Body is carried to the Place where they sup, the Flesh is roasted, and the Skin given to the Landlord.

The first Company being dispatch'd, and having carried off their slain and flead Passovers, the second Company enter, as many as the Court would



would hold ; and while they are killing, sprinkling the Blood, and burning the Fat, the *Hallel* was begun again, and sung as before. And when that Company had done, they went out, and the third came in, and they did as the others before, till all was finished. When the three Companies were so dispatch'd, the Priests (as there was great occasion) washed the Court. And here it may be proper to note, that the Paschal Lamb being first killed in *Egypt*, was slain in every Man's House ; for they had no Altar there, nor any other Place, where they had Liberty to kill it. But after they came into the Land of *Canaan*, it was not lawful to sacrifice it any where but in the Place which God appointed for his Worship ; from whence it is concluded, that whatever the *Jews* did with other Sacrifices, yet this could not be offer'd in the High Places, but only in the Temple. Besides, when the Passover was first celebrated, the Blood was received in a common Basin, and a Bunch of Hyssop was dipped in it, with which they struck the Lintel and two Side-Posts, but not the Threshold, lest the Blood should have been trod upon, which would have been profane, it being an holy Thing. Now this striking or sprinkling of the Blood upon the Posts seems to have been peculiar to the first Passover, and not to have been used in After-times, when there was no occasion to distinguish their Houses from the *Egyptians*. They had then no Altar, and therefore the Blood was order'd to be sprinkled in this manner.

If the killing of the Passover fell upon the *Sabbath*, yet they did not abate any of this Work ; nor did the Priests forbear to wash the Court, according to the establish'd Rule ; for there was no Prohibition concerning resting in the Sanctuary. But tho' the Lamb might be killed and offer'd, yet they did not carry him to their Houses till the *Sabbath* was ended.

The *Egyptian* Passover was to be roasted with Fire, and not eaten sodden or raw, with any of



the Blood in it. The Lamb was to be roasted whole, his Head with his Legs and his Appurtenances, to avoid perhaps the Superstition of the *Gentiles*, who were used to rake into the Bowels of their Sacrifices to make curious Observations, and also thought themselves full of their Deity when they eat the Entrails with the Blood running about their Mouths. Not a Bone of it was to be broken; for they had no Time to break the Bones and suck out the Marrow. It was to be eaten in that Night wherein the Sacrifice was slain. They were obliged not to stir out of Doors, and therefore not to carry any of the Flesh into another House. Nothing was to remain until the Morning, lest they should have been forc'd to carry it away with them, which would have been troublesome; or if they left it behind, it might have been profaned and exposed to Contempt by the *Egyptians*. If any was left, it was to be burnt with Fire. The Habit and Posture in which they were to eat the Passover was like Travellers: Their long and loose Garments, which they wore in those Eastern Countries, were girt about their Loins: They were to put on Shoes, which they did not use in the warm Country of *Egypt*; but they were now necessary for a long Journey: They lean'd upon their Staves while they eat it, as Men expecting to set out: They were to eat the Lamb in haste with unleavened Bread, in Memory of their Hardships in *Egypt*, and of their Deliverance thence so suddenly, that they had not Time to leaven it. The Sauce they used was bitter Herbs, to put them in mind of their Servitude under the *Egyptians*, who made their Lives bitter to them. And most of these Ceremonies were peculiar to the first Passover.

In After-times, when the Lamb was brought home, it was roasted whole upon a Spit or Staff of a Pomegranate Tree, running him in with it at the Mouth, and out behind. The Passover Meal did not begin till it was Night. Their Posture of eating was sitting, but not after the manner



manner of our sitting at the Table, but a special Posture by it self ; for at other Meals they sate as we do, with their Bodies erect ; or, when they would enlarge themselves to more Freedom of feasting and refreshing, they sate upon Beds or Couches, and leaned upon the Table with their left Elbow ; and this or the other Posture they used indifferently at other times as they were disposed. But at the Passover Night they were obliged to use this leaning Composure ; and the poorest Man in *Israel* was bound to observe this Posture in Memory of their Freedom ; for (as their own Words are) in every Generation a Man is obliged to behave himself at the Passover, as if he himself had been deliver'd out of the Bondage of *Egypt* ; and therefore at Meat that Night a Man is bound to eat, to drink, and to sit in a Posture of Freedom. Upon the Conceit of this Liberty they used this manner of Discumbency, so far different from the Posture enjoined and practised at the first Passover in *Egypt* ; and as the Notion of their Freedom dispos'd them to this leaning, easy, secure Composure of their Elbow upon the Table, and their Head leaning upon the Hand ; so to carry the Resemblance as high as possible, they laid their Legs under them, sitting upon them, and their Feet lying out behind, removing and indulging their Feet from the least Shew of standing to attend, or Readiness to go upon any Business, which had the least Colour of Servitude or Obedience, contrary to a full and absolute Freedom and Liberty.

After they were disposed in this Posture, the first Thing towards the Passover Supper was a Cup of red Wine mingled with Water, to make it more cool and pleasant, prepared for every one, for which there was no positive Command. And the Measure of this Cup was two Fingers square, and one Finger and a half, and the third Part of a Finger deep ; and after Thanks had been given, they drank it off. This Grace was said by the Master of the Family, if there were



Book IV. but one Family in the Society ; or, if there were more, a proper Person was chosen, whom they called the *Rehearser of the Office of the Passover*, and Thanks were given in these Words : *Blessed be thou, O Lord, who hast created the Fruit of the Vine.* Then every one of them wash'd their Hands, over which Action the *Officiator* (for so let us call him) utter'd this Ejaculation : *Blessed be thou, O Lord our God, who hast sanctified us with thy Commandments, and hast commanded us concerning the washing of our Hands.* After they had washed, the Table was furnish'd with what Provision they held requisite for that Supper ; for besides the Paschal Lamb, the unleavened Bread, and the bitter Herbs, for the Use of which they had an express Command, they had at the least two Dishes, and sometimes three, which they had taken up the Use of by Tradition ; and these shall be particularly described.

There were two or three Cakes of unleavened Bread provided (for the Number is under some Dispute.) And the eating of this Bread they thought so absolutely necessary, that it was to be offer'd to Infants and sick Persons ; and if they were not able to eat it dry, they had it soft and macerated in something liquid, that so they might eat of it, at the least to the Quantity of an Olive.

The Herbs they used were of five Kinds ; *Lettice, Endive, Succory, Beets, Horehound*, or some such as these ; some of them Sallad Herbs, and some bitter ; and these either green or dried, but neither boiled nor pickled.

The Body of the Paschal Lamb was also set upon the Table roasted whole, and so brought up ; the Legs and Inwards, as the Heart and Liver, &c. roasted within him, as some conceive ; but, as others, fastned upon the Body, and so roasted upon the outside of him.

Now besides these three Dishes of Bread, Flesh, and Herbs, so positively commanded by the Law, they used to eat some other Meat before they began



gan to eat the Passover ; and the Reason of this was, because they thought themselves oblig'd to eat of that to Satiety. And therefore when they came up to this Festival, they generally reserved some Thank Offerings, or Vows, or Free-will Offerings, to be offer'd at that time, with which, when the Priests had had their Parts, they usually began their Meal upon the Passover-Night. And so here was one Dish more than was enjoined by the Law.

They had also a Dish of thick Sauce made of sweet and bitter Things pounded and mingled together ; as Dates, Figs, Raisins, Vinegar, and other Ingredients. And this was a Memorial of the *Clay* in which their Fathers labour'd in the Land of *Egypt*. This Practice likewise had no Foundation in the Law of *Moses*.

The Table thus furnished, the *Officiator* takes some of the Sallad of the Herbs, and, after he had blessed God for creating the Fruit of the Ground, he dips it in something (but whether in the thick Sauce, or in Wine, or Vinegar, is disputed) and he eats the Quantity of an Olive at least, and so do all the rest of the Company. The Reason of this dipping was to provoke the Curiosity of the Children, that they might wonder at this strange Beginning of a Meal, and might be incited to enquire about the Matter ; and to urge them the more, the Company had no sooner eaten every one a Bit of Sallad, but presently the Dishes were all removed from before the *Officiator*, and a second Cup of Wine was filled and brought to him. Here the Children began to ask Questions, and they were inform'd of the *Egyptian* Slavery, and the Wonders of their Deliverance, according to their Capacities of understanding. If there were no Children, the Wife inquired ; and if there were no Wife, the Company asked of one another ; and if there was no Inquiry made, the *Officiator* would say unasked, *How different is this Night from all other Nights ? In other Nights we eat leaven'd or unleaven'd Bread*



*Book IV. Bread indifferently ; we eat any Herbs whatsoever ; we eat Flesh either roasted, or stewed, or boil'd ; we eat sitting or leaning as we please : But upon this Night we eat unleaven'd Bread only, and bitter Herbs, and roasted Flesh only ; we wash twice, and we all eat leaning.*

The Dishes that were taken away were again brought upon the Table, and the Officiator says, *This is the Passover, which we eat, because the Lord passed over the Houses of our Fathers in Egypt ; and, holding up the bitter Herbs in his Hand, he says, These are the bitter Herbs, that we eat in remembrance that the Egyptians made the Lives of our Fathers bitter ; and, holding up the unleavened Bread, he says, This is the unleavened Bread, which we eat, because our Fathers had not time to leaven their Dough before the Lord redeemed them ; and therefore must we say before him, Hallelujah, Praise ye the Lord.* Then were said the hundred and thirteenth, and the hundred and fourteenth Psalms, which began the lesser Hallel ; and he concluded with this Prayer, *Blessed be thou, O Lord our God, King everlasting, who hath redeemed us, and redeemed our Fathers out of Egypt, and brought us this Night to eat unleavened Bread and bitter Herbs.* And now he, and all the Company with him, drink the second Cup of Wine.

He washes his Hands again, using the same Ejaculation as at washing before ; and then taking the two Cakes of unleavened Bread, he brake one of them in two, and laid the broken upon the whole, and gave Thanks to God, who bringeth Bread out of the Earth. He first brake, and then gave Thanks, because it was the Bread of Poverty and Affliction ; and the Poor seldom have whole Cakes to give Thanks over, but are glad to do it over Bits and Pieces. Then the Officiator took a Bit of the broken Cake, and wrapt it together with the bitter Herbs, and dipt them into the thick Sauce, and gave Thanks, and said, *Blessed be thou, O Lord our God, King Everlasting, who hast sanctified us by thy Commandments, and* *hast*



*hast commanded us to eat unleavened Bread: And so he eats, and the rest do so likewise.*

Then they began to eat of the Flesh that was before them, the *Officiator* gives Thanks, *Blessed be thou, O Lord our God, King Everlasting, who hast sanctified us by thy Commands, and commanded us concerning the eating of the Sacrifice; and so they fell to eat those Peace Offerings which they had offer'd upon that Day, and of these they made most of the Meal. He gives Thanks again, Blessed be thou, O Lord our God, King everlasting, who hast sanctified us by thy Command, and commanded us concerning the eating of the Passover; and then they begin to eat the Paschal Lamb, which, being of the less holy Things, might be eaten at home by the People, every one at least the Quantity of an Olive. And when he had done, he wash'd his Hands again, said Grace after Meat (as it may be expressed) and then took the third Cup and drank it off. This third Cup was called the Cup of Blessing above all the rest, partly because the Blessing, or Grace after Meat, was said over it, as concluding the Meal; and chiefly to distinguish it from the first Cup; for over that, and this especially, was a Blessing or Thanksgiving pronounced.*

Now we are come to the fourth Cup, which was the last, and was called the Cup of *Hallel*, because at this Cup the *lesser Hallel* was finished. It was before observ'd, that this *Hallel* consisted of six Psalms, which were begun to be sung over the second Cup, and now the *Officiator* sang the remaining four; after which he pronounced a Blessing: And here commonly the Meal ended, and they neither eat nor drank any more that Night. But they have a Tradition, that they might if they pleased drink a fifth Cup of Wine, provided they say over it the *great Hallel*, which is generally understood to be the hundred and thirty sixth Psalm. Thus was this Solemnity celebrated in the latter Times of the *Jewish Republick*, when Innovations had crept in,  
and



Book IV.

and various Rites were introduced, quite different from the first Institution of this Festival ; for so many and tedious Ceremonies were inconsistent with the first Appointment of the *Egyptian* Passover, which was to be eaten in a travelling Posture, and in great haste, leaning on their Staves, and standing all the time, as Men ready to be gone ; which were Rites (as the Rabbis interpret) peculiar to the Passover that was kept in *Egypt*, and laid no manner of Obligation upon Posterity.

Levit. 23. 6.

Numb. 18. 17,  
&c.

The *seven* Days following the Feast of the Passover attended, as it were, upon this great Festival, and were called the *Feast of unleavened Bread* ; because no Bread that had Leaven in it might be eaten for all that time ; not that they were bound to eat unleavened Bread for those seven Days (which was commanded only upon the Night when the Passover was kill'd) but only not to eat leavened Bread, which was absolutely unlawful. The first and last of these seven Days were kept holy ; (the other five were working Days) because as God deliver'd them from their cruel Bondage in *Egypt* upon the first Day, so he overthrew *Pharaoh* and his Host in the *Red Sea* upon the seventh. The next Day after the Passover is expressly called a *Sabbath* ; and, it is supposed by some, was observed with the same Strictness : But others conceive, that if Mens Occasions called them home, they were not obliged to stay longer where the Sanctuary was than till they had eaten the Paschal Lamb ; and therefore conclude that the most solemn Days of the Feast of unleavened Bread were not kept with a Sabbatical Severity : Yet pious Persons, who were able to bear the Expence, usually stay'd the whole seven Days before they return'd home. And there being special Sacrifices to be offer'd every Day during this Festival, it is said that the neighbouring Country brought their Oxen and their Sheep to be sold to such as came from far ; so that the Mountains about *Jerusalem* were cover'd with them, and not



a bit of Grass to be seen. And whoever that was able did not come to this Feast, all his Goods were forfeited, and converted to sacred Uses.

Upon the first Day of *unleavened Bread*, all the *Israelites*, that were Males, were obliged to appear in the Court of the Temple; as they were likewise upon the two solemn Festivals of *Pentecost* and *Tabernacles*: And this was thought of the greatest Consequence to meet for divine Worship at one Place; for by this means the Unity of the Godhead was preserved among them. Yet this Command admitted of Exceptions, and some were excused from this Appearance; such as Men Servants that were not made free, the Deaf, the Dumb, the Foolish, the Lame, the Unclean, and the Uncircumcised, those that were very old, the Sick, Tender, and unable to travel on foot, and Infants till they were able to walk up to the Mountain of the House, holding their Fathers by the Hand. And as Providence wonderfully preserv'd their Families in the Country when they were gone unto these Solemnities, and had left none at home but Women and Children, and some Men Servants that were not free; so it was little less than a Miracle, that these vast Multitudes should find Provision and Accommodation for them when they came to *Jerusalem*; and therefore the *Talmudists* always account this as a special Wonder. And among the Miracles which they say were shewed to their Fathers in the Sanctuary they reckon these, that no Man ever wanted Fire to roast his Paschal Lamb, or wanted a Bed or a Lodging in *Jerusalem*.

All that appear'd at this Solemnity were oblig'd to bring with them a Burnt-Offering for their Appearance, and a double Peace-Offering, one for the Solemnity, and another for the Joy of the Time. The Offering for their Appearance was called *Corban*; and they conceived it was commanded by this Precept: *None of you shall appear before me empty.* Yet if any one failed to bring this Gift, he incur'd no Penalty but the Guilt and Shame of his

Exod. 23. 15.



Book IV.



Numb. 18. 17.

Deut. 16. 11.

his own Conscience. The Peace-Offerings for the Solemnity of the Time were called the *Hagigab*, and they were to be of some Beast, Bullock, or Sheep; they were called the *Passover of the Herd*; which cannot be understood of the Passover that was to be eaten on the fourteenth Day at Even; for that was punctually appointed to be of Lambs or Kids, but must be meant of these Peace-Offerings. There was a Law expressed in these Words: *Thou shalt rejoice before the Lord*; by which they thought themselves obliged to be merry and rejoice when they appeared at the three Festivals. For this reason they took up the use of Wine at the Passover Supper, as was observ'd before, and offer'd other Peace Offerings besides the *Hagigab*, which they called the Peace Offerings of *rejoicing*; so that if they brought no Offering for their Appearance, yet if they offer'd these two sorts of Peace Offerings, they thought they discharged their Duty, and could not be said to appear before the Lord empty. The first Day of the Festival they thought the most proper for the offering of these, that they might be dispatch'd, and return home; but it served the Occasion if they were offer'd upon any of the seven Days. These Passover Offerings were esteemed holy Things, and none in their Defilement might presume to eat of them.

The first and last Days of this Festival Week were called *holy* or *good Days*, and differ'd but a little in Strictness from the Observation of the Sabbath. The Days between them were called the *lesser Solemnity*; which tho' not strictly holy, yet a Distinction was made between them and common Days. Upon them the Service at the Temple was more than ordinary; for the Peace Offerings due, or reserved to that Time, could not be dispatched upon the other Days, but took up much of the Priests Time, and oblig'd them to more than ordinary Attendance upon the Altar.

Levit. 23. 10,  
11.

Upon the second Day of unleavened Bread, whatever extraordinary Offerings might be upon  
it,

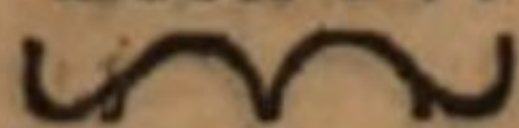


it, there never fail'd to be the Offering and Waving of the first Fruit Sheaf. But the Manner of this Ceremony having been described before, no more shall be said of it in this Place.

Beside this Passover appointed in the first Month, there was a *second* permitted to such who could not partake of the first upon the Account of any legal Pollution, or their remote Distance (which is judg'd to be fifteen Miles) from the Place where it was to be offer'd. This was to be observ'd in the second Month, upon the fourteenth Day, according to all the Ordinances of the first Passover. If the Unclean presumed to eat the Passover in the first Month, his Sacrilege was punished by cutting off; yet they were allowed to keep the Feast of unleavened Bread seven Days in that Month, but were not obliged to keep it after the Passover in the second. This Indulgence of a second Passover did not extend to Persons that were clean, and were within Distance, who, if they neglected to celebrate the Festival in the first Month, were liable to be cut off by the Hand of the Judges, or by God himself, as a Punishment for their Omission.

I shall conclude this Chapter with observing, that from the Story of *Barabbas* in the New Testament, it appears that it was a received Custom at the Passover to give Liberty to one Prisoner or other. Some think this Custom to have been used in Memory of *Jonathan* the Son of *Saul*, whom the People rescued from the Hands of his Father. Others suppose the Occasion was, that the Feast might be celebrated with the greater Joy. Others more probably think it was done in remembrance of their Freedom and Deliverance from the *Egyptian* Bondage.





## C H A P. IV.

## The Original of Sacrifices. The Rites of Sacrificing.

THE greatest Instance of publick Worship among the *Hebrews* was the offering of *Sacrifices*; a very early Testimony of Devotion, in all Probability taking its Rise from the Fall of *Adam*. They were either *Eucharistical*, Expressions of Thankfulness for Blessings receiv'd; or *Expiatory*, offered for the Remission of Sin. Whether these Sacrifices were first taken up at Pleasure, or positively instituted and commanded by God, might admit of a very large Inquiry. But to me the Case seems plainly this; that as to *Eucharistical Sacrifices*, such as first Fruits, and the like Oblations, Mens own Reason might suggest and persuade them that it was most fit to present them, as the most natural Significations of a thankful Mind. And thus far there might be Sacrifices in the State of Innocence; for Man, being created under such excellent Circumstances as he was in Paradise, could not but know that he ow'd to God all possible Obedience and Subjection. Obedience he ow'd him as his Lord, and Gratitude as his Benefactor; and therefore was obliged to pay him some *Eucharistical Sacrifices*, as a Testimony of his grateful Acknowledgment that he had both his Being and Preservation from him. But when Sin had chang'd the Scene, and Mankind was sunk under a State of Guilt, he was then to seek for a Way how to pacify God's Anger; and this was done by Bloody and *Expiatory Sacrifices*, which God accepted in the Sinners stead. And as to these, it seems reasonable to suppose that they should be founded upon a positive Institution; because Pardon of Sin being a Matter of pure Grace and Favour, what-  
ever



ever was a Means to signify and convey that, must be appointed by God himself, first revealed to *Adam*, and by him communicated to his Children. The Deity propitiated by these Atone-ments was used to testify his Acceptance of them by some external and visible Sign. Thus *Cain* sensibly perceived that God had Respect to *Abel's* Sacrifice, and not to his; though what this Sign was it is not easy to determine. Most probably it was *Fire* from Heaven, coming down upon the Oblation, and consuming it; for so it frequently was in the Sacrifices of the *Mosaick* Dispensation. Gen. 15. 17. And so we find it was in that famous Sacrifice of *Abraham*, a Lamp of *Fire* passed between the Parts of the Sacrifice. Thus when it is said, that God had Respect to *Abel* and to his Offering, *Theodotion* renders it, *He burnt it*. This seems to ἐνέπρησεν be a reasonable Account of the Institution of Sacrifices. However, this is certain, that when God deliver'd his Laws to *Moses*, he did not positively require the *Hebrews* to offer Sacrifices, either because they were commanded before, or he supposed they would willingly pay him that Tribute, having been long accustomed to it, as all the World then was.

I think (says Mr. Mede) a Sacrifice should be Book 2. p. 370. defined thus, *An Offering whereby the Offerer is made Partaker of his God's Table, in token of Covenant and Friendship with him: Or more explicitly thus; An Offering unto the Divine Majesty of that which is given for the Food of Man, that the Offerer partaking thereof, might, as by way of Pledge, be certified of his Acceptation into Covenant and Fellowship with his God, by eating and drinking at his Table.* St. *Augustin* comes toward this Notion, when he defines a Sacrifice (though in a larger Sense) *that which we devote, dedicate, and render unto God for this End, that we may have a holy Society and Fellowship with him.* In short, Sacrifices are a sort of *Federal Feasts*, wherein God condescends to entertain Mankind to eat or to drink with or before him, in token of Favour and Reconcilement: For (says that judi-



Book IV.

cious Writer) so it becomes the Condition of the Parties, that he which hath offended the other, and seeks for Favour and Forgiveness, should be entertained by him to whom he is obnoxious; and not *e contra*, that is, that God should be the *Convivator*, the Entertainer or Maker of the Feast, and Man the *Conviva* or Guest. To which end the Viands for this sacred *Epulum* were first to be offer'd unto God, and so made his, that he might entertain the Offerer, and not the Offerer him; for we are to observe, that what the Fire consumed was accounted as God's own Mess, and called by himself the *Meat of his Fire-Offerings*: The rest was for his Guests, which they were Partakers of either by themselves, as in all Peace Offerings; or by their Proxies the Priests, as in the rest, to wit, the Holocausts, the Sin and Trespass Offerings.

Levit. 3. 11,  
& 16.  
Numb. 28. 2.

It must be observ'd, that every Sacrifice is an Oblation or Offering; but every Offering, strictly speaking, is not a Sacrifice. And tho' the Words are frequently used indifferently, yet in a proper Acceptation there is a wide Difference between them; for Tithes, First Fruits, and all other called Heave Offerings in the Law, and whatever indeed is consecrated to God, are Offerings or Oblations, but none of them Sacrifices, nor ever so called in the Old Testament. A Sacrifice therefore is an Offering that was *slain*, and they are properly distinguish'd into *Burnt Offerings*, *Sin Offerings*, *Trespass Offerings*, and *Peace Offerings*. These shall be explain'd in the Order they lie. But first it will be useful to enquire into the several Rites and Ceremonies that were used by the *Hebrews* in their Sacrifices, whether of divine or human Appointment; taking notice only before-hand of that general Division of Sacrifices so often to be met with in the *Jewish* Writers, into *Holy*, and *Most Holy*. All *Burnt Offerings*, *Trespass Offerings*, all *Sin Offerings*, and *Peace Offerings*, that were publick, and belong'd to the whole Nation of *Israel*, were accounted *Most Holy*. Other Sacrifices,



fices, that is, the Peace Offerings of private Persons, the Firstlings of Creatures, the Tithe of them, and the Paschal Lamb, are reckoned *Less Holy*. The *Most Holy* were slain upon the North Side of the Altar, the *Less Holy* upon the East or South. The Skins of the Most Holy Sacrifices, whether publick or private, except such as were order'd to be burnt whole, belong'd to the Priests; but of the *Less Holy* belong'd to the Persons that offered. The Most Holy were either not to be eaten at all, or by the Priests only, and the Males of their Family, and that in a holy Place; but the *Less Holy* might be eaten by Men and Women indifferently, in the City of Jerusalem.

In antient Time every Man performed the Office of a Priest in his own Family; but that Liberty was taken away by the Law of *Moses*, because it had been abused to Idolatry, and every Man was bound to bring his Sacrifice to the Door of the Tabernacle, to be offer'd upon the Altar, where none but the Sons of *Aaron* could officiate, and every Thing was done under the Eye of the Ministers of Religion, and the Governours of the People. And this placing of the Victim before the Door of the Tabernacle, or before the Altar, is called the *Offering* of him up to God, and is different from that Offering of him that was performed afterwards when he was slain. The Hebrew Doctors explain this Precept by saying, that while the Tabernacle was fixed in *Shiloh*, it was unlawful to sacrifice in any other Place; but when it wander'd uncertainly, when *Shiloh* was destroy'd, being sometimes in *Mispeh*, sometimes at *Gilgal*, and at *Nob* and *Gibeon*, and the House of *Obededom*, they might sacrifice elsewhere; for *Samuel* did so, and *David*, and *Elias*. But these may be thought extraordinary Acts, done by an immediate Warrant from God; for none of these Persons were Priests, but Prophets, and directed by Inspiration from above. Whoever sacrificed any where but at the Place of publick Worship, was

Outram de Sa-  
crif. c. 15. l. 2.

1 Sam. 7. 9.

9. 13.

1 Kings 18. 23.



to be punish'd with Death, as a Murderer, if he was a wilful Offender ; if he did it ignorantly, he was to atone by a Sin Offering. And the Victim, thus killed in an unlawful Place, the *Jews* say, was to be burnt.

The Time appointed for sacrificing was in the Day : Then was the Victim to be slain, and his Blood sprinkled ; but his Inwards might burn upon the Altar till the next Morning ; tho' they generally took care that they should be consum'd before the Middle of the Night.

The principal Sacrifices among the *Hebrews* consisted of *Bullocks*, *Sheep*, and *Goats* ; for tho' *Doves* and *Turtles* were accepted when Men were not able to bring the other, yet in publick Sacrifices these Birds were not allow'd, but only the three sorts of four-footed Beasts above-mention'd ; which were therefore chosen, because they were the most excellent of all brute Creatures upon several Accounts, and because they were not hard to be found, but easily procured. No wild Beasts were required to be offered, because God would not impose upon his People so great a Burden as to bring him that which could not be got without Difficulty : For which Reason also young *Pigeons* and *Turtles* were only offer'd among Birds. And as they were most ready at hand, and in common Use among Men at their Tables, so they had been antiently used among religious People in their Sacrifices. And it is likely that the *Hebrews* were restrain'd peculiarly to these, that they might not follow the Customs of the *Gentiles* ; as they would have done, had they not been abridg'd in their Liberty.

All Burnt Offerings of Beasts were to be Males, and without Blemish ; but in Burnt Offerings of Birds neither the Sex nor Blemishes were inquir'd into ; only *Turtles* were to be full grown, and the *Pigeons* must be young. But Peace Offerings might be Females, and so might Sin Offerings ; but all were to be without Blemish. The Beast was to be perfect, to want none of its  
Parts,



Parts, nor to have any Defect. The Law of *Moses* reckons twelve Blemishes (but the *Jewish* Rab-  
bis twenty three) which render a Beast imper-  
fect, and unfit for Sacrifice. If a Beast was blind,  
or had but one Eye, or had the Thigh or Leg  
Bones broken, or had the Eyebrows or Lips slit  
or cut off, or had a Wen, or the Scurvy, or the  
Mange, or had any Inequality or Disproportion in  
those Parts that were Pairs, as the Eyes or Legs,  
or had one Part less or more contracted than the  
other, these were not to be offer'd as a Sacrifice  
upon the Altar. But a Beast that had these two  
last Defects, tho' it was not admitted for a Sa-  
crifice, yet it was received for a Freewill Of-  
fering, which was sometimes given to the Priest  
for some sacred Use ; to be sold, for instance, for  
the Reparation of the Temple, for which it was  
accepted. But a Beast with those Blemishes was  
not accepted for a Vow, tho' it was for a Free-  
will Offering, from which a Vow was widely dif-  
ferent ; there being no Obligation to offer the  
former, as there was the latter ; and a less per-  
fect Creature was accepted in the one Case, tho'  
not in the other.

Any Beast whose Testicles were bruised, or  
broken, or crush'd, or cut, was forbidden to be  
sacrificed ; for these four Ways they use to cas-  
trate a Lamb (for instance) and so they did with  
Kids and Calves. *Josephus* says, that it was unlaw-  
ful among the *Jews* to geld any Creature ; which  
was prohibited in order to keep them from doing  
so with Men, which, they were taught, was abo-  
minable. A pious Man of another Nation, that  
observed the Precepts of the Sons of *Noah*, and  
was a Worshipper of the true God, might bring  
a Sacrifice to be offer'd upon the Altar ; but the  
Priest was forbidden to accept of any Sacrifices  
that had the forenamed Blemishes from a *Gentile*,  
who perhaps might think them not unacceptable,  
because the Heathens made no Scruple to offer  
castrated Beasts to their Gods, tho' their Laws in  
some Places were against it. If a Priest accepted



Book IV. such spontaneous Offerings with those Blemishes upon them, he was to be scourged.

No Beast was to be offer'd as a Sacrifice before it was seven Days old ; because till that Time it was unfit to be eaten. Nor was it permitted to offer the young one and the Dam both in one Day; lest the young one should happen to be killed before the Dam, which would have been the greatest Grief to her ; and therefore the Persons, who sold Beasts for Sacrifices near the Temple, were oblig'd to certify whether the Dam or the young one of such a Beast had been lately sold.

The Rites of sacrificing were various ; and, as the *Jews* distinguish, some were proper to the Persons who brought the Offering, and some to the Priests. The Persons themselves were to lay their Hands upon the Head of the Victim, to kill him, to flea him, to cut him up, and to wash his Inwards ; but the Priests were to receive the Blood, to sprinkle it, to look after the Fire, to dispose the Wood, and to lay the Members upon the Altar ; and whatever Offices related to the Altar belong'd to the Priests.

The Man that brought a Sacrifice led him up into the Court of the Tabernacle, and afterwards into the inner Court of the Temple, and stood with him before the Altar with his Face to the West, as in the sight of God. The most holy Sacrifices were led through the Gate of the Court upon the North, called the Gate of Offering ; the less holy were led through the Southern Gate ; and the Victims that were young and tender had their Feet tied, and were carried in by the Persons that owned them.

Then was he to lay his two Hands, pressing with all his Force, upon the Head of the Victim between his two Horns ; though some conceive that the laying on of one Hand was sufficient ; yet the Practice of *Aaron*, who laid his two Hands upon the Goat on the Day of Expiation, became a general Canon, and two Hands were commonly laid on. This Imposition of Hands was followed by



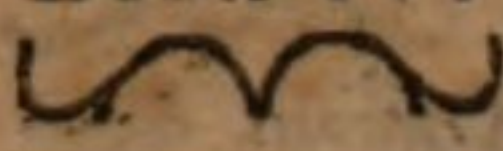
by a Confession of Sin in this Form: *I have sinned, O God, I have transgressed and rebelled, I have done this or that* (naming the particular Offence) *but now I repent, and let this Victim be my Expiation*; that is, let the Punishment which I have deserved fall upon the Head of this my Sacrifice. And this Confession of Sin was thought so necessary, that without it the Sacrifice was attended with no cleansing Quality, and was wholly ineffectual. This is the Opinion of all the Hebrew Doctors; and *Abarbanel* particularly, in his Comments upon the fourteenth Chapter of *Leviticus*, says expressly, *Levit. 5. 5.* that Confession was necessary to be added to every Sacrifice for Sin. And another of them declares, *Outram. p. 166.* that where there is no Confession of Sins there is no Imposition of Hands; because the Imposition of Hands belongs to Confession. This Confession, or Prayer, was of no Force, unless the Person stood with his Face towards the Temple; for it was a general Rule, that whoever pray'd out of the Land of *Israel* should always look towards the Land of *Israel*: If he was within the Land of *Israel* he was to turn his Face towards *Jerusalem*; if he was in *Jerusalem* he was to look towards the Temple; if he was in the Temple he should direct his Prayer towards the Sanctuary; if he stood in the Sanctuary he was to turn towards the Most Holy Place. The Person was to wash his Hands clean before he laid them upon the Beast; he could not substitute another to do this Office for him; and if the Sacrifice belong'd to more than one, they were all to lay their Hands upon it one after another. But if the Person chanced to die before his Hands were imposed, his Heir led the Victim to the Altar, and laid his Hands upon him, and provided the Libation that was proper to him. This Imposition could not be lawfully executed by a Person that was no *Israelite*, or that was a Fool, or a Minor, or a Servant, or that was dumb or blind. And Women had no Authority to lay their Hands but upon Freewill-Offerings. This Rite was always used upon private



Book IV.

Levit 4. 15.

2 Chron. 29 23.

 Sacrifices, except upon the Firstlings and Tithe of Beasts, and the Paschal Lamb. No publick Sacrifices, as some suppose, were devoted by Imposition of Hands, but the Goat upon the Day of Expiation, and the Bullocks that were Sin-Offerings for the whole People of *Israel* when they had sinned through Ignorance; and in this Case the Elders, as Representatives of the Nation, were to lay their Hands upon the Head of the Victim. But there is an Instance that contradicts this Opinion; for King *Hezekiah* and the Congregation laid their Hands upon the Heads of the He-Goats that were publick Sacrifices for all *Israel*. And therefore it may be reasonable to think, that all publick Sin-Offerings, whose Blood was carried into the Holy Place, were devoted by Imposition of Hands.

There were some Victims on which Hands were not laid as soon as they were led up to the Altar, but were first *waved before the Lord*; and it was an establish'd Canon, that all Waving was done by the Assistance of the Priest. This Waving preceded the killing of the Beast, as there was another that sometimes follow'd it. The Owner placed his Hands under the Victim; and the Priest standing in the Court near the Altar, laid his Hands under the Hands of the Offerer; and so they wav'd the Beast this way and that way towards each Quarter of the World; and upwards and downwards towards the Heavens and the Earth, acknowledging that God is the supreme Governor above and below, and every way; though some of the *Jews* allow but four Motions in this Ceremony of Waving. No Person of another Nation was concern'd in this Rite, nor a Woman, unless she was suspected of Adultery, or had taken upon herself the Vow of a *Nazarite*. The Sacrifices upon which this Ceremony pass'd are thus distinguish'd by the *Jews*: Private Peace-Offerings are devoted by Imposition of Hands, and are waved only after they are killed; Publick Peace-Offerings are waved  
alive



alive and dead, and no Hands are laid upon them; the Sin-Offering of the Leper is waved only alive, and Hands are laid upon it; a whole Burnt-Offering has no Occasion of waving. The Difference between Imposition of Hands and Waving is thus determin'd: If more Persons than one brought an Offering, they were all severally to lay their Hands upon it, one could not discharge the Ceremony for the rest; but in Waving the Case was otherwise, and one might represent the whole Number. Laying on of Hands was equally used in publick and private Sacrifices; but private Sacrifices, on which Hands were imposed, were those only that were waved. No Hands were laid but upon living Creatures; but inanimate things might be waved, as the Loaves upon the Feast of Pentecost.

In the same Place where Hands were laid upon the Victim was he slain, and that instantly and without Delay. The Sacrifice was ty'd down to the Rings at the Slaughtering Place upon the North Side of the Altar, if it was one of the Most Holy; but if not, it might be killed in any Part of the Court, but generally towards the East. The Victim to be slain was bound his fore Legs and hinder Legs together, and laid thus bound with his Head towards the South, and his Face towards the West; and he that killed him stood upon the East Side of him, with his Face Westward, and then cut through the Throat and the Wind-pipe at one Stroke: The Blood was then caught in a Bason by another Person, who continually stir'd it about, lest it should coagulate before it was sprinkled. But the Blood of the Red Cow was always received by the Priest in his left Hand. The killing of the Sacrifice was regularly and ordinarily the Office of the Priests; yet it might upon occasion be done by another, by a Woman, a Servant, or unclean Person, who, though he could not come into the Court, yet was allow'd to stand without, and by stretching his Hand within to slay the Sacrifice. But this Rite could not be discharg'd by a Person that



Book IV. was deaf, or a Fool, or a Minor, who were not qualified to attend to the sacred Action they were about.

The Birds offer'd for Sacrifice were to be killed only by the Priests. The manner of offering Birds was thus: If they came for a Burnt Offering, the Priest went up the Rise of the Altar, and turned off to the Circuit, and there at the South-East Corner he wrung off their Heads, or, as the *Jews* say, pinched them off with his Nail. And some are of Opinion that they were not to be separated quite from the Body, but to be left still hanging to it. Then were they opened, and their Blood wrung out upon the Side of the Altar. Their Feathers were pull'd off, which were no more to be offer'd than the Skins of Beasts; and the Crop, or Stomach taken out (that the Sacrifice might be clean and free from Filth) and cast into the Ashes on the East Side of the Altar. The Wings were divided, but not separated from the Body, which being sprinkled with Salt were thrown into the Fire. This Sacrifice of Birds, the *Jews* say, was the most difficult Work in the Sanctuary. If the Birds came for a Sin-Offering, the Priest pinched off their Heads, sprinkled the Blood upon the Side of the Altar, squeezed out the rest of the Blood at the Foundation, and then took the Birds for himself. In sprinkling the Blood of these Birds, either for Burnt-Offering or Sin-Offering, the manner was different from the sprinkling of the Blood of Beasts; for the Blood of Beasts in Burnt-Offerings was sprinkled beneath upon the Altar, below the red Line that went about it, and the Blood of Sin-Offerings above; but the Blood of Birds, when they were offer'd for Burnt-Offerings, was sprinkled above, and when for Sin-Offerings it was sprinkled below.

The sprinkling of the Blood belong'd to the Priests only, and was always done before the Sacrifice was flea'd; for the Law gives Directions concerning sprinkling before there is mention of fleaing



Heaving at all. The Blood to be sprinkled was to be taken in a Vessel separated for that Use; for it was an establish'd Maxim, that the Blood must be received in a Vessel hallowed for the Service. These several sorts of Persons were unqualify'd to sprinkle the Blood; if they did, it was polluted: A Stranger, or one that was not a Priest; a Priest that was in his Mourning; he who had been unclean, so that he was to wash that Day, and his Sun was not yet down; he who had been under a longer Uncleanness, and his Atonement not yet made; a Priest who was not clothed in all the holy Vestments; one uncircumcised; one that was unclean; one who sat or stood upon any thing but the Pavement of the Court whilst he received the Blood; he who took the Blood with his left Hand; but this Opinion is not generally received: And whereas there was a red Line round about the Altar, just in the Middle, if the Blood that was to be sprinkled below was sprinkled above, or if that which was to be sprinkled above was sprinkled below, it was accounted unlawful.

The Manner of sprinkling the Blood upon the Altar, and the Circumstances belonging to it were various: The Blood of some Victims was carried into the Holy Place; such were all Sin-Offerings of a publick nature, that were offer'd for the whole Nation; the Goat likewise that was offer'd for all *Israel*, and the Bullock presented for the Family of *Aaron*, both slain upon the Day of Expiation; and such was the Bullock offer'd as a Sin-Offering by the High-Priest himself. The Blood of other Victims was either sprinkled upon the Horns, or upon the Sides of the Great Altar that stood without. Sin-Offerings of Bulls, Sheep, or Goats, had some of their Blood sprinkled, or rather put upon the Horns of the Altar: For this purpose the Priest, with the Blood in his Hand, goes up the Ascent of the Altar, and standing upon the second in-benching at the Horn, between the East and the South, he

Levit. 4. 16.

Ch. 16. 14, 15.



## Book IV.

he dips the Fore-finger of his right Hand in the Blood, and preſſing it with his Thumb, he tinges with the Blood that Horn of the Altar firſt; then he cleans his Finger upon the Brim of the Baſon, and dips it again, (for he was to dip his Finger at every Horn) and ſo tinges every Horn till he came to the South-Weſt Horn, at which the ſprinkling of the Blood always ended. The Blood that remained was poured out at the Bottom of the Altar, upon the Weſt Side, and was carried by a ſubterraneous Paſſage into the Valley of *Kedron*, and ſold to the Gardiners to fatten their Grounds.

The Blood of Burnt-Offerings, Trefpaſs-Offerings, and Peace-Offerings, was ſprinkled upon the Sides of the Altar, and was done by one Rule in this manner: The Prieſt, as he ſtood upon the Eaſt Side of the Altar, near to the North-Eaſt Corner, was to caſt the Blood out of the Veſſel, with ſuch a compaſſed Extension of his Arm, that part of it might fall upon the Eaſt Side on which he ſtands, and part of it upon the North Side, and on both Sides below the red Line that went round about. And thus was he to do ſtanding upon the Weſt Side, near the South-Weſt Corner, that part of it might fall upon the Weſt Side on which he ſtood, and part of it on the South. And thus they thought they fulfilled the Law, which commanded, that the Blood ſhould be ſprinkled round about the Altar.

The Blood of ſome Sacrifices was carried into the Holy Place, and put upon the Horns of the golden Altar, or the Altar of Incenſe; ſuch were the Bullocks that were offer'd as a Sin-Offering for the High-Prieſt and the whole Nation of *Israel*; and ſuch were the Goats that were appointed as expiatory Sacrifices for *ſtrange Worſhip*.

The Blood of ſuch Victims was ſprinkled ſeven times towards the Veil before the Moſt Holy Place; and then ſome of it was put upon each Horn of the Altar, beginning at that between the  
Eaſt

Levit. i. 5.

Numb. 15. 24.



East and the North, and ending at that between the East and the South, which was directly contrary to the Method used in tinging the Horns of the other Altar.

The Blood of the Bullock that was offer'd for a Sin-Offering upon the Day of Expiation for the Family of *Aaron*, and the Goat that was offer'd for all *Israel*, was carried by the High-Priest into the Holy of Holies. The Blood of these Sacrifices was sprinkled once upwards towards the Mercy Seat, and seven times downwards; then the High-Priest return'd with the Blood into the Holy Place, and sprinkled it in the same manner towards the Veil; that is, once above, and seven times below. The Blood of each Victim was yet separate in different Vessels, but now it was mixed in one; and the High-Priest with his Finger stained with it the Horns of the golden Altar, and seven times he put some of the Blood upon the Top of it; and what remained was poured at the Bottom of the great Altar without.

The Ceremony that follow'd sprinkling was the fleaing of the Sacrifices; and this Office, as *Maimonides* asserts, did not so inseparably belong to the Priests, but one of another Tribe, or a Stranger might do it. The fleaing of the Sacrifice, says he, and the dividing of it into Pieces, and the bringing of Wood to the Altar, might be done by Strangers, and it was lawful. And it was his Opinion, that it was lawful for Strangers to kill even the most holy Sacrifices. But this was not allow'd but at the times of publick Festivals, when the Offerings were so many that the Priests could not serve to kill and flea them. The Beast to be flea'd was hung by the Legs upon the Hooks that were fastned in the low Pillars (mention'd in our View of the Second Temple) and in the Transome over them for that purpose. Then did the Priest or the Offerer begin to flea him. Infinite almost are the Ceremonies mention'd by the *Jewish* Writers that relate to fleaing  
of

In Biath. Mikdash, per 9.





of the Victims; but the principal are these: He flea'd him till he came down to the Breast; and when he was gone so far he cut off his Head, and gave it to him that was appointed to take it and carry it to the Altar. He cut off the Legs and gave them to another; and so he goes on and fleas him out. He then cuts open the Heart, and cleanses it of the Blood; cuts out the two Shoulders, and gives them to him that was to carry them; cuts off the right Leg, and with it the Stones; opens him quite, and takes out the Fat, and lays it at the Slaughter-place: He takes out the Bowels and gives them some to wash, who first washed them well in the washing Room, that the Court might not be daubed with Ordure, and then washed them a little again upon the Marble Tables, conceiving that the Coldness of the Marble would correct the offensive Smell of the Inwards, and preserve them from stinking in hot Weather. Then he takes the Knife and divides between the Lights and the Liver, but takes them not out yet; he cuts off the Breast, and gives it to him that was to carry it; and so goes along the right Side, and cuts that out, and goes down to the Spine Bones, and there cuts out the Loins; and so proceeds till the Beast was cut up as he ought to be, and gives the Pieces to the Priests, whose Business it was to carry them to the Altar.

Reland Pars 3.  
cap. 1.  
Levit. 2. 13.  
In Iflure Miz-  
beabh. per. 5.  
Levit. 2. 2.

It is a Tradition among the Jews, that eight Priests were required to carry the Parts of a Sheep or a Goat; a Ram was to be born by eleven, and a Bullock by twenty-four, including the Meat and Drink-Offerings that belong'd severally to these Sacrifices. The Priests, with the Parts of the divided Sacrifice in their Hands, go to the Rise of the Altar, and there lay them down and salt them. The Law of Moses in this Case was very strict, which commanded them to offer Salt with all their Sacrifices; and their Observance of it was answerably strict also; for nothing (says Maimonides) came upon the Altar unsalted



unsalted, but only the Wine of the Drink-Offering, the Blood sprinkled, and the Wood of the Fire. And in three Places they used Salt; in the Chamber of Salt they salted the Skins of the Sacrifices; upon the Rise of the Altar they salted the Parts of the Sacrifices; and upon the Top of the Altar they salted the Handful of Flower, and Oil, and the Frankincense, and the Offerings that were to be burnt, and the Burnt-Offerings of Birds. This Practice was solemnly enjoin'd in Opposition to the Custom of the Heathens, who did not use any Salt in their Sacrifices. And among the Jews this Salt was not brought by him that offer'd the Sacrifice, but was provided at the publick Charge. And this Ceremony of salting was so necessary, that though a Sacrifice was not look'd upon as null, if the Priest neglected to salt it; yet the want of it in the Meat-Offerings made them void. And the learned *Selden* observes, that whoever offer'd a Sacrifice without Salt, or with Honey or Leaven, was liable to a corporal Punishment. This Salt was called the *Salt of the Covenant*; because the Sacrifices being God's Feasts, and they who partook of them being his Guests, who in a manner eat and drink with him at his Table, the Salt that was cast upon the Sacrifices was stiled the *Salt of the Covenant*; to signify, that as Men were used to make Covenants by eating and drinking together (where Salt is a necessary Appendix at every Feast) so God by these Sacrifices, and the Feasts upon them, did ratify and confirm his Covenant with those that partook of them.

De Synedr. l. 2.  
cap. 13.

Levit. 2. 13.

The Parts of the Sacrifice being salted, the Priest that was to offer them, took them up, carried them up the Ascent to the Altar, and threw them confusedly into the Fire. He cut out the Sinew that shrank (without any Command from *Moses*) and threw it into the Ashes; for though the Law enjoined, that the Pieces should be laid in Order upon the Fire; and tho' their manner was to lay the Beast upon the Fire,

as



as nearly as they could, to resemble his Posture whilst he was alive; yet at the first laying of them on, they thought they found some Colour in the Law, which obliged them to scatter the Flesh, as well as to sprinkle the Blood; and therefore they threw the Parts at first upon the Fire without Distinction, and then they disposed them in the manner they were to be consumed.

Some Victims were burnt upon the Altar in the Court, as the whole Burnt-Offering; and others were consumed without the City, where the Ashes of the Altar were laid, as those Victims that were slain out of due time; as if the Priests should be deceived by the Moon, and kill the daily Sacrifice before Sun-rising: All the most holy Sacrifices that contracted a Pollution in the Court were burnt there, which was always done by the Priests; such of the most Holy that were polluted without the Court, were consumed without the Court, which might be done by others beside Priests. The Parts of some Sacrifices might be burnt in private Houses, as the Remainder of the less holy Sacrifices, which as it might be eaten in any Part of *Jerusalem*, so it might be burnt; but all burning, of what kind soever, must be finished in the Day-time.

Burnt-Offerings were wholly consumed; but the Parts of some Sacrifices were eaten, as of *Trespasses* and *Sin-Offerings*, (if they were not made for the whole People, or the High-Priest, which were burnt without the Camp) and of *Meat-Offerings*. These, and publick *Peace-Offerings*, were to be eaten by the Priests alone, of the Family that was in ministring, and that within the Courts of the Temple. The Breast and the right Shoulder of private *Peace-Offerings* were not confined to the Males of the Sacerdotal Line, but might be eaten by the Wives of the Priests, and their Daughters, whether they were Maidens or Widows, or divorced and returned to their Father's House without Children, or had Children begotten by a Priest, together with their Servants also,



also, whether bought with their Money, or born in their House, though not hired Servants, or mere Sojourners. But these Parts of the Sacrifice were to be eaten in a clean Place in any Part of *Jerusalem*, and no unclean Person was admitted to partake of them. If a Priest that was under any legal Impurity presumed to eat of holy Things, he was either degraded from his Function, no more to minister at the Altar, which was the Act of a Judge, or cut off, which was done by the Hand of Heaven. The Case was the same with regard to Tithes and the Paschal Lamb; but Firstlings were eaten by the Priests alone. The Portion of holy things that every Priest was to take was determined by Lot, and they had liberty to dress it in what manner they thought fit. Some *Jews* are of opinion, that when any *Israelite* kill'd an Ox, a Sheep, or a Goat, for his own Use, he was bound to give the Priest the Shoulder, the two Cheeks, and the Maw. The Parts that were not given to the Priests, nor burnt upon the Altar, belonged to the Owners, and, if they had no Uncleanness, might be eaten by themselves and Families in any Part of *Jerusalem*.

The time of eating the Sacrifices is thus stated: All *Sin-Offerings*, *Trespass-Offerings*, and publick *Peace-Offerings*, were to be eaten upon the Day they were offer'd. This was observed in most of their sacred Feasts; and the Design of this Injunction was to maintain the Honour and Dignity of the Sacrifices, that they might be in no danger to be corrupted, or turned to any profane Use, or gratify the Covetousness of the Owners. "It was not fit (says *Philo* in his Book of Sacrifices) " that these holy things should be put " into their Cupboards, but immediately be set " before those who were in need; for they were " no longer his that offer'd them, but his to " whom they were offer'd; who being himself " most liberal and bountiful, would have Guests " invited to his Table, to partake with those that

Levit. 7. 15.

Outram de Sacr.  
l. 1. c. 17.



“ offer’d the Sacrifice; whom he would not  
 “ have to look upon themselves as Masters of the  
 “ Feast; for they are but Ministers of the Feast,  
 “ not the Makers or Entertainers. That belongs  
 “ to God himself, whose Bounty ought not to  
 “ be concealed, by preferring sordid Parsimony  
 “ before generous Humanity.” The Design of  
 this Writer is to intimate, that all the Sacrifice  
 was properly God’s own, who graciously indulg’d  
 him that offer’d it a part of it, to entertain his  
 Friends and the Poor, whom he would have invi-  
 ted out of hand, that no part of it might be con-  
 verted to any other Use, but that which God ap-  
 pointed, who made the Feast.

Levit. 7. 18, 19.

All private *Peace-Offerings*, the *Firslings* of Cattle,  
 and the *Tithe*, were to be eaten either upon the  
 Day of offering, the Night after, or the Day fol-  
 lowing before Sun-set: If they were not eaten by  
 this time they were to have no benefit of the  
 Flesh, but what remained on the third Day was  
 to be burnt; and this, as the *Jews* speak, was to  
 preserve the Dignity of the Sacrifice, in preven-  
 ting its stinking; and there was no nobler way of  
 consuming it than by Fire, which devoured the  
 Sacrifice upon the Altar. If any of these Sacri-  
 fices were eaten upon the third Day, it was whol-  
 ly ineffectual, and procured no Favour from God  
 to the Offerer, whom it render’d abominable,  
 and made liable to be scourg’d. If the Flesh of  
 these *Peace-Offerings* happen’d to touch any unclean  
 thing, as they carried it from the Altar to the  
 Place where they design’d to feast upon it, it  
 was not to be eaten at all.

The Places of eating were various: Some Sa-  
 crifices were eaten in the outward Court; or,  
 while the Tabernacle stood, within the Curtains  
 that surrounded it; others without the Court, in  
 any Place of *Jerusalem* that had no legal Un-  
 cleanness. While the Tabernacle stood at *Shiloh*,  
 the most holy Sacrifices were eaten within the  
 Curtains; the less Holy, in any Place from  
 whence *Shiloh* might be seen.



It was the Office of the Priests to stir the Fire upon the Altar, to blow the Coals, and to lay on a Supply of Wood for the consuming of the Sacrifices. If the Fire was taken off from the Altar, as when they removed the Camp, none might lay it on again but the Priests. Or if it were extinct, as it was in the Days of *Abaz*, who shut up the Temple, which was not open till *Hezekiah* reign'd, none but they might kindle it again. This Fire was preserved, if we believe Tradition, by supplying it with Wood four times a Day; but five times upon the Day of Expiation; but especially when the Time of the Morning and Evening Sacrifice came, the Priests brought new Wood, and placed it in such Order upon the Fire, that it might the better consume the Parts of the Sacrifice that were laid upon it.

Numb. 4. 14.

2 Chron. 28. 24.

These are the principal Ceremonies observ'd by the *Hebrews* in their Sacrifices, which were proper to be consider'd in a general View, before the particular Sorts of Sacrifices came to be explain'd.

## CHAP. V.

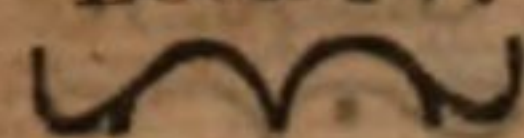
### Holocausts, or whole Burnt-Offerings.

**H**olocausts, (as the *Greeks* speak) or Victims wholly consumed by Fire, were the most ancient Sacrifices that were in the World.

They are often mention'd by the Heathen Writers, particularly by *Xenophon*, who says that they sacrificed whole Burnt-Offerings of Oxen to *Jupiter*, and afterwards of Horses to the *Sun*. Sometimes indeed the Heathen burnt only a part, and reserved the rest to feast upon; but among the *Jews* no Man ever partook of these Offerings; for there being four sorts of Sacrifices prescribed by the Law, the whole Burnt-Offerings, the Sin-Offerings, the Trespass-Offerings, and the Peace-Offerings, there was this Difference made between them: That

Cyropædia,  
lib. 8.





of the first of these, whether it was a publick or a private whole *Burnt-Offering*, no Person had any part, not so much as the Priests; but it was entirely consumed, except the Skin. Of the second some part was burnt, and the rest the Priests had, and were to eat it in the Court of the Tabernacle; though there was one sort of *Sin Offering* which was wholly consumed, as the *Burnt-Offerings* were. The third sort, which were *Trespass-Offerings*, were only offer'd for private Persons; some part of which, as in the former, was burnt upon the Altar, and the rest eaten by the Priests. As for the last, the *Peace-Offering*, some Parts of such Sacrifices were burnt upon the Altar, the Priest had the Breast and the right Shoulder, and what remained he that brought the Sacrifice eat with his Friends.

It is disputed among the learned of the *Jews* what should be the occasion of these *Holocausts*, and upon what account they came to be offer'd. They are supposed by some to have been simple Acknowledgments of God the Creator of the Universe, and Evidences that they own'd him to be their Lord, and continued in Covenant with him, and implored his Blessing; and therefore, with respect to the first and last of these Considerations, the *Gentiles* (as the *Jews* say) were allowed to bring these Sacrifices, and no other, to be offer'd unto God. But others with better Reason conclude, that either they were to expiate for the evil Thoughts of the Heart, as *Sin-Offerings* and *Trespass-Offerings* were to do for evil Actions; or to atone for the Breach of affirmative Precepts, as those did for negative.

The Rites used in sacrificing this Victim may be found in the preceding Chapter; only it may be observed, that the Legs and the Intestines were not laid upon the Altar till they were washed clean in Water; for which purpose there was an Apartment called the *Washing Room* in the Court of the Temple. The Fat likewise was thrown into the Fire to feed it; by which means the  
other



other Parts into which the Sacrifice was divided were the sooner consumed. This Fat, the *Jews* say, was laid upon the Head of the Sacrifice when it was cast into the Fire, exactly in the Place where the Head was separated from the Body; because otherwise the Gore which issued from it might have damp'd the Briskness of the Flame. The Priest had no Share of the Flesh, or of the Fat; but the Skin was allowed him for his Pains.

As *Burnt Offerings* were the principal Sacrifices, so those of *Beeves* were the chief of all *Burnt Offerings*; but if a Person was unable to bring such a Victim, he was permitted to offer a Male of the Sheep, or of the Goats, but without Blemish. And if this proved too expensive, he was indulged the Favour of bringing a Bird, a Turtle-Dove, or a young Pidgeon, which was wholly consumed. It was otherwise ordain'd with respect to Birds offer'd for Sin, of which nothing but the Blood belong'd to the Altar, the Flesh of them being eaten by the Priests and their Sons; whence it was that no Sin Offering of Birds was accepted, unless it were accompanied with a whole *Burnt Offering*, that the Altar might not be without a Feast, when they that minister'd there were entertained.

Beside the *Holocausts* that were appointed for particular Occasions, there were two *Burnt Offerings* ordain'd, called the *Daily Sacrifice*, according to which all others were to be regulated; and these were so stated and constant, that they were never intermitted, not upon Festivals, when other Sacrifices were added. These Offerings were made, the one in the Morning about nine o'clock, and the other about three in the Afternoon; and each consisted of a Lamb of the first Year without Blemish, and perfect in its kind. The *Morning Sacrifice* was consumed by a quicker Fire, that there might be room for other Sacrifices that were com-



monly offer'd after it, and were only offer'd in the Morning ; but if no other Victims were to succeed it at that Time, it is probable that this was kept burning till the Evening Sacrifice, that the Altar of God might always have Meat upon it. The Evening Sacrifice was usually burning upon the Altar from the Evening (at which the *Jews* began their Day) till the Morning ; for which purpose the Priests watched all Night, and put the Sacrifice upon the Altar piece by piece, that it might be consumed by a slow and gentle Fire. The Rites which the Priest was to observe in offering this Sacrifice were these : He was to put on his Linen Garments, and his Linen Breeches, to cover his secret Parts, and to take the Ashes of the Wood that was consumed, and carry them to the East Part of the Altar, as far as might be from the Most Holy Place. These Ashes were afterwards removed by the Priests in their common Habits into a clean Place without the Camp. After the Temple was built they were carried through the East Gate of the City into a Valley which lay between *Jerusalem* and Mount Olivet. The Priests were always to take care that in taking up the Ashes the Fire might still remain, and not be extinguished.

These Sacrifices, the *Jews* observe, were a constant Acknowledgment of God's sovereign Dominion, and were in the Nature of a *daily Prayer*, that he would graciously continue his Mercy to *Israel*. They were attended with a *Meat Offering* of Flower mingled with Oil, and with a Drink Offering of Wine. By this means they confessed that they received their Corn, Wine, and Oil from the Hand of Providence ; and God was represented as dwelling among them in the Sanctuary, where this daily Sacrifice was the constant Provision made for his Table (as the Altar is called) and Bread and Wine were a necessary Attendant (as they are at all Tables) upon the Meat that was set before him. Some are of Opinion that the *daily Sacrifice* was disused all the Time the *Israelites* were



were in the Wilderness; but it is improbable that Sacrifices were wholly omitted during that Space, tho' perhaps not so regularly perform'd as when they came to *Canaan*; for to suppose that, is to say, that the Fire from Heaven either went out, or burnt continually to no purpose, and that the divine Majesty had no Entertainment set up on his Table, and consequently did not *keep House* and *dwell* among them all that Time.

Burnt Offerings might be offer'd voluntarily for a *Vow*, or a *Freewill Offering*. Some were positively enjoined by the Law of *Moses*, as in these Instances that are recorded in Scripture. A Ram at the Consecration of Priests. In case of the four Trespasses mentioned in the fifth Chapter of *Leviticus*, the Person transgressing was to bring either a Turtle or a Pigeon for a Burnt Offering. At the Initiation of *Aaron* and his Sons to their Office, there was a Ram offer'd for *Aaron*, and a Calf and a Lamb of the first Year for the People. At the Purification of Women a Lamb was burnt: If she was poor, then a Turtle, or a Pigeon. A Leper was commanded to offer at his cleansing two He Lambs, and one Ewe Lamb; one He Lamb was spent in a Trespass Offering; and though the Text does not say whether the Burnt Offering were a He or a She Lamb, yet by the Canon, that none but Males must be sacrificed in the Burnt Offering, therefore I conclude it was a He Lamb, if the Leper was able; if not, a Turtle, or a Pigeon. At the Cleansing of separated Women a Turtle, or young Pigeon. At the Restitution of a *Nazarite*, in case of Defilement, a Turtle, or a Pigeon. At the End of his Separation, or Manumission from his Vow, a He Lamb. At the Dedication of the Tabernacle each of the twelve Princes of *Israel* offer'd a Bullock, a Lamb, and a Ram. At the Consecration of the *Levites* a Bullock. For a Sin of Ignorance of the whole Congregation a Bullock also. These Victims hitherto mention'd were instituted upon the incident Cases as they are expressed.

Lev. 22. 18.

Exod. 29. 18.

Lev. 8. 18.

5. 7, 10.

Lev. 9. 23.

Lev. 12. 6.

Lev. 14. v. 12,

20, & 22.

Lev. 15. 30.

Numb. 6. 11, 14.

Numb. 7. 15.

ch. 8. 12.

Numb. 15. 24.



## Book IV.

Exod. 29. 42.

Numb. 28. 3.

ch. 28. v. 9, 10,

11, 19, 24.

Lev. 23. 12.

v. 18.

Numb. 28. 27.

Numb. 29. 2.

&amp; v. 8.

Lev. 16. 3, 5.

There remain yet the constant Burnt Offerings, which were these: The daily Sacrifice of two Lambs, which were burnt together with their Meat Offering and Drink Offering upon the Altar. Upon every seventh Day, or Sabbath, four Lambs. Upon every New Moon distinctly for it self as a New Moon, or first Day of the Month, two Bullocks, one Ram, and seven Lambs. Upon the fifteenth Day of the first or Passover Month, being the first of the seven Days of that great Festivity after the Passover, two Bullocks, one Ram, and seven Lambs; and so for seven Days continually. In the Sheaf of the First Fruits, one He Lamb. In the Feast of First Fruits, if we consult the *Levitical* Book, we find seven Lambs, one Bullock, and two Rams; but in the Book of *Numbers*, seven Lambs, one Ram, and two Bullocks. In the first Day of the seventh Month, or the Feast of Trumpets, one Bullock, one Ram, and seven Lambs. Upon the tenth Day of the seventh Month, or the Day of Expiation, one Bullock, one Ram, and seven Lambs. Besides this Offering there was a Ram for the High Priest himself, and another for all the People. Upon the fifteenth Day of the seventh Month, being the beginning of the Feast of Tabernacles, thirteen Bullocks, two Rams, fourteen Lambs, and so constantly for seven Days; only every Day there decreased one Bullock from the Offerings, till at the seventh Day there were but seven Bullocks. Upon the eighth and last Day there was offer'd but one of each.

## C H A P. VI.

## Sin Offerings.

THE Law of *Moses* concerning *Sin Offerings* gives no other Account of the Occasion of them, but this, that they were to be offer'd for Sins ignorantly committed against any of the Commandments of the Lord concerning Things which



which ought not to be done ; that is, they were offer'd for Sins of Ignorance and Inadvertency against negative Precepts, which, if they had been done wilfully, deserv'd *cutting off*. Mr. Mede says, that (if he be not deceived) Sin Offerings were made for Sins against the second Table, and Trespas Offerings against the first. It is certain that the *Jews* unanimously apply a Sin Offering to a Sin of Ignorance only, whose Wilfulness had deserved cutting off. And the Reason of this Limitation arose from the Nature of the Offence ; for whereas they reckon'd three hundred three-score and five negative Precepts, according to the Number of Days in the Year, yet they computed the Number of Sin Offerings only in reference to three and forty of them ; atoning for those Sins of Ignorance only with Sin Offerings that came nighest to those of the highest Danger, had not the Guilt of them been qualified by the Ignorance of the Offender.

For the distinguishing of Sin Offerings, it must be observed, that they were either made for the *whole Congregation*, or for *private Persons*. Of the first sort was the Sin Offering Goat offer'd upon the Day of Expiation, but in what manner will be hereafter described. There was another public Sin Offering appointed, which was a young Bullock. The *Jewish* Writers are divided in their Opinions about this Sacrifice ; some contending that it was to be offer'd by the *Sanhedrim* when they had mistaken in Judgment, and by that means had misled the People ; and therefore for their Error they were bound to offer this Sacrifice. But if the Words of *Moses* be well consider'd, it will appear that this Sin Offering was made by the *Sanhedrim* for the People, who having ignorantly offended against some of the negative Precepts, and tho' not sensible of their Mistake at first, discovering afterwards what Precept they had violated, were reconciled by this Offering made by the *Sanhedrim* their Representatives.

When the People had fallen by a common Error into idolatrous Worship, and neglected the Laws,

Disc. 51.

Lev. 4. 13.

Numb. 15. 24.



Book IV. *Laws*, or mistook the proper Sacrifices ordained by *Moses*, when they came to see their Mistake, and to return to the true Religion, they were obliged to offer a Kid of the Goats for a Sin Offering. Hence it was that when *Hezekiah* restor'd the true Worship, after the Temple had been shut up, and the daily Sacrifice omitted, and many idolatrous Rites used, among other Sacrifices he exceeded the Letter of the Law, and offer'd seven Goats for a Sin Offering. And so *Ezra* did at the Restoration of the divine Service after the Captivity of *Babylon*.

2 Chron. 28. 24.

Ezra 8. 35.

Lev. 16. 6.  
v. 14.

The Sin Offerings of particular Persons were these: The High Priest's Sin Offering Bullock upon the Day of Expiation, whose Blood was brought within the Veil, and his Flesh burnt without the Camp.

Lev. 4. 3, 4, 5,  
8 &c.

The High Priest's Bullock for an Expiation, if he had ignorantly done what he ought not, or brought a Guilt upon the People, either by misinforming them, or drawing them into Error by his Example. The Sacrifice injoin'd in this Case was a young Bullock without Blemish; upon whose Head having laid his Hands, he was solemnly to confess his Sin, and to beseech God that he would accept of the Victim as his Atonement. He killed the Bullock in any part of the Court but that which was proper to the Burnt Offerings. Some of the Blood he received in a Basin, and carried it into the very Sanctuary, where he was to dip his Finger in the Blood, and sprinkle it seven times before the Lord before the Veil which parted the Holy Place from the Most Holy. He was likewise to tinge the Horns of the golden Altar with some of the Blood, and what remain'd he poured out at the Bottom of the Altar of Burnt Offerings. The manner of sprinkling is thus described: The Priest went in and stood between the golden Altar and the Candlestick, the Altar was before him; he dipped in his Finger, and sprinkled the Blood seven times towards the Most Holy



ly Place; and at every dipping and sprinkling he also put the Blood upon a Horn of the Altar. The Sewet in this Sacrifice was to be separated from the Inwards, as in Peace Offerings, and burnt upon the Brazen Altar; and then the whole Carcase, with the Skin upon it, with his Intrails and Dung, were carried without the Camp, cut to pieces, and cast into the Fire (as the Burnt Offering was laid on the Fire upon the Altar) where it was consumed. It was not burnt upon an Altar, but in a Fire made with Wood upon the Ground, to shew the Heinousness of the Offence. The Priest who officiated in burning the Bullock was obliged to wash his Clothes, and bathe himself in Water; and then he was allow'd to come into the Camp. The Sin Offerings that were not burnt without the Camp were eaten by the Priests after the Fat had been offer'd upon the Altar; but of this, it being for himself, the High Priest was not to taste, because he was in a State of Guilt. The manner of offering the Bullock for the whole Congregation had only this different Ceremony, that the Elders, as the Representatives of the People, were to lay their Hands upon his Head, and then he was to be slain.

If a Magistrate or a publick Officer had committed a Sin, and was convinced of the Guilt of it, his Crime was expiated by a Male Kid without Blemish. What is peculiar in this Sacrifice from the Sin Offerings above mention'd, is, that it was killed where the Burnt Offering was, and the Blood was put upon the Horns of the brazen Altar. The Fat was burnt upon the Altar, and the Flesh was eaten by the Priest and his Sons in the Sanctuary only, upon condition that they were not legally polluted. If any of the Blood of this Sacrifice was accidentally sprinkled upon the Priest's Garment, it was to be washed, because the sacerdotal Vestments would appear less venerable if they were spotted with Blood. And the Vessel in which the Flesh was sodden, if it was not of solid Metal, was broken, and no  
more



more used, because it had imbibed a Tincture that could not be washed out. If it was made of Metal, whatever stuck to it was allowed to be rubbed off, and cleansed by Water.

The Guilt of a private Person, who had sinned in the same manner with a publick Officer, was expiated by a Kid, which was allowed to be a Female, and was order'd as the foregoing Sacrifice. If the Offender was unable to provide a Kid, he was indulged to bring a Lamb, and a Female, that was of less Value. If this prov'd too expensive, he might offer two Turtle Doves, or two young Pigeons; one for a Sin Offering, and the other for a Burnt Offering. But if his Poverty would not afford a Bird for an Atonement, God was pleased to accept an Offering of the tenth Part of an *Ephah* of fine Flower. Yet if, after the Man had set aside a little Money to buy this Flower, his Estate was better'd, he was then bound to add so much to it as would buy the Birds before prescribed: And likewise if he design'd to buy Birds, and on a sudden grew richer, he was obliged to provide a Lamb, or a Kid. On the contrary, if a Man had set apart Money to buy a Bullock for his Sin Offering, and unexpectedly fell into Poverty, he might buy two Turtles, or young Pigeons, and by them redeem his Money so consecrated. The Offerer of this Flower was excused the putting of Oil upon it, which was costly, and magnificent, and unbecoming the Meanness of his Person; and of Frankincense, which being a Thing pleasant, was not fit to be added to an Offering for Sin, which was offensive in the Sight of God. A Handful of this Flower was burnt upon the Altar by the Priest, who took the remaining Part for himself. And thus did the Criminal, after he had confessed his Sin, atone for his Offence.

The Occasions, for which this Offering was instituted, were either for accidental Sins, or to be offer'd upon set Stations of the Year. Of the first sort were these: For the Sin of the High Priest



Priest a young Bullock. For the whole Congregation a young Bullock. And for neglecting the *Levitical Law* a Kid. For a Ruler a Male Kid of the Goats, or a young Lamb. At the Consecration of a High Priest a young Bullock. At *Aaron's* Initiation into his Office a young Calf; and at the same time, for the People, a Kid of the Goats. At the Purification of Women a young Pigeon, or a Turtle Dove. At the cleansing of a Leper an Ewe Lamb: If the Leper was poor, a Turtle, or Pigeon. At the cleansing of Women separated for Uncleanesses mention'd in the *Levitical Law*, a Turtle, or young Pigeon. For the Defilement of a *Nazarite* a Turtle, or Pigeon; but at the end of his Separation an Ewe Lamb. At the Dedication of the Tabernacle every one of the twelve Princes of the Congregation offer'd a Kid of the Goats. At the Consecration of the *Levites* a Bullock.

Chap. 6.

Numb. 15. 24.

Lev. 4. 14.

Lev. 4. 23.

Numb. 15. 27.

Lev. 4. 28, 32.

Exod. 29. 14.

Lev. 8. 2, 14.

Lev. 9. 2, 3.

Lev. 12. 6.

chap. 14. 19.

v. 22.

Lev. 15. 30.

Numb. 6. 11.

v. 14.

Numb. 7. 16.

chap. 8. 12.

The constant Sin Offerings throughout the Year were these following: On every new Moon a Kid of the Goats. On the fifteenth Day of the Passover Month one Goat, and so on for seven Days together. On the Day of the First Fruits one Kid. On the Feast of Trumpets one Kid. Upon the Day of Expiation a Bullock, to atone for the High Priest and his Family; and two Kids of the Goats for the People, the one for the Offering, the other for an Escape into the Wilderness, as the Lot fell. Another Kid of the Goats offer'd this Day for a Sin Offering. Upon the fifteenth Day of the seventh Month one Kid of the Goats, and so for eight Days together during the Feast of Tabernacles.

Numb. 28. 15,

22, 24. v. 30.

Lev. 23. 19.

Numb. 29. 5.

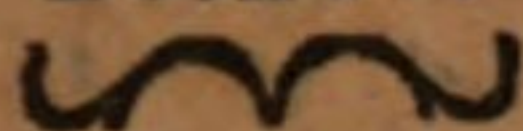
Lev. 16. 6.

v. 7, 9, 10.

Numb. 29. 11.

v. 16.





## C H A P. VII.

## The Burning of the Red Heifer.

Numb. 19. 1,  
Sec.

**T**H E Red Heifer, of so famous Regard in Scripture, appears by the Manner of its offering to be justly disposed among the Sin Offerings, it being the nearest to it of any in the Method of its Solemnities. It was not a proper Sacrifice for Sin, but had something of that Nature in it, and may be said to purify or cleanse from Sin, that is, from certain legal Defilements. And it may in a less proper Sense have the Name of a Sin Offering, inasmuch as the Body of it was burnt without the Camp (as the great Sin Offering was upon the Day of Atonement) and its Blood sprinkled seven times towards the Sanctuary, though not shed at the Altar.

The Manner of going about and performing this Ceremony was exceeding curious; and their Care about the Matter was so nice and great, that in none of the ritual Observances they shewed more Circumspection than in this. Infinite were the Niceties and Exceptions invented by the latter Jews, in chusing a Heifer that was exactly fit for this Business. But the Law of Moses enjoin'd no more than that the Cow should be red and young, that had never been used in the Yoke, that had no Blemish, and was without Spot; that is, as the Jews interpret, was perfectly red, without the Mixture of any other Colour: So that if this Cow had two Hairs black or white, it was unfit for this Use.

Why the Law insists upon a young Cow rather than a Bullock (which is commonly appointed in Sacrifices) and why one perfectly red, is not so easy to determine. If we had reason to believe that those Superstitions were among the Egyptians  
in

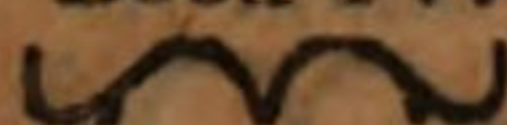


in the Days of *Moses* which were when *Plutarch* or *Herodotus* lived, we might probably say, as some Men of Learning have, that this Precept was given to preserve the *Israelites* from their Religion ; for they abhorred to offer a Cow, whom they honour'd as sacred to *Isis* : And therefore God, it might be thought, order'd a Cow to be burnt rather than a Bullock. And for the same Cause one perfectly red, because that was a Colour odious and abominable to the *Egyptians*, who fancied *Typhon* (in their Opinion the Author of all Evil) to be of that Colour ; and therefore they offer'd him red Oxen, as hateful to them, as red Men and red Asses were. In opposition to which, it may be thought that a Cow of this Colour was acceptable to God, because hated and abhorred by those Idolaters. But what such late Writers say is of small Authority in this Matter. But supposing the Antiquity of those Superstitions, and that those Customs prevail'd in the Time of *Moses*, it can scarce be thought that if that wise Lawgiver had had any respect to them, he would have order'd so great a Number of Sacrifices without the least regard to the Colour of any one of them, and only mention the Colour of this Cow, which was no Sacrifice. I rather imagine that this perfect red Heifer was made choice of, because such a one was very rare to be found ; it being difficult to find a red Cow without the least Mixture of any other Hair. But why this Purification, as it is called, should be a Heifer rather than a Bullock, I confess I can give no satisfactory Account.

This Cow was provided at the common Charge of the People ; and when one was found proper for the Purpose, she was brought by their Representatives to the High Priest, who was not obliged to do the Office himself, but deputed a Priest of Learning and Abilities to go through the Solemnity. It was the Practice under the second Temple, that seven Days before the Cow was to be burnt, the Priest that was to burn her was set apart



Book IV.



apart in a Chamber of the Temple, which stood in the North East Angle of the Court of *Israel*, called *the House of Stone Vessels*. And the Reason of his Separation was, that he might be sure to be free, for all that Time, from any Pollution by a Grave or Corps ; for since the Ashes of this burnt Cow was the great and only Purifier from that Defilement, it was their greatest Care that such should be absolutely free from that Pollution who were concerned in burning of her, or in sprinkling her Ashes.

When the Day of her burning came, she was led without the Camp, as a Thing exceeding unclean, more impure than any common Offering for Sin ; for the greater the Impurity was that was laid upon any Sacrifice, the further still it was carried from the Sanctuary. And tho' this was not properly a Sacrifice, because it was not slain upon the Altar ; yet it was a *Piaculum*, an *expiatory* Thing, and intended for the same Purpose. She was killed in a Place within the View of the Tabernacle by any *Israelite*, and the Priest was to dip his Finger in the Blood, as in Expiatory Sacrifices, and to sprinkle it seven times, looking stedfastly towards the Sanctuary while he sprinkled it, otherwise the *Jews* say it was in vain. Under the second Temple they who were concern'd in this Business walked out at the East Gate of the Mountain of the Temple, and went over the Valley of *Kidron* to Mount *Oliver*, and stood upon the Edge of the Hill over against the Gate where they came out, and in the Face of the Temple. All the Way over the Valley there was a Causeway made upon double Arches, that is, one Arch standing upon two, and so level'd upon the Surface as made a plain and even Way all along. This Way was arched at so great an Expence, that no Graves might be there to defile these Passengers ; and the Place where the Cow was burnt upon Mount *Oliver* was arched for the same Security.

The



The Elders of the People marched before the Priest and his Company to the Place of Burning, and there, when the Priest came up, they laid their Hands upon him, and order'd him to bathe himself, for there was a Place for that Purpose, and so he did. Then was the Pile of Wood made, upon which she was to be burnt; and, tying her Legs with Cords, they lay her on, her Head lying toward the South, and her Face turning to the West. The Priest standing upon the East Side of her, and his Face towards the West, kills her with his right Hand, and takes the Blood with the left. Seven times he sprinkled the Blood towards the Temple, looking directly over the Gate *Shushan* upon the Porch of the Temple. The Battlements of this Gate were, for this very Purpose, made lower than the Battlements of any other of the Gates about the Sanctuary, that over it the Priest might see the Front of the Porch, which through it he could not reach to do.

Immediately after sprinkling the Blood, he set the Pile on Fire, in which this *Heifer* was more intirely consumed than any other expiatory Sacrifice; for not only her Skin, and Flesh, and Dung, but the Remainder of the Blood, was order'd to be burnt. As she was burning, the Priest takes *Cedar Wood*, and *Hyssop*, and *Scarlet Wool*, and, having shew'd them to the Spectators, he throws them into the Fire, and they burn all together. The Priest who killed the *Heifer*, and sprinkled her Blood, and the Person that disposed her to be burnt, contracted a Pollution, and were obliged to bathe their Flesh, and wash their Clothes, and remain'd unclean until the Even; that is, they were not to come into the Camp, much less into the Sanctuary, when all was consumed.

When all was burnt, a Man free from legal Defilement took up the Ashes, and (after they were pounded and sifted, say the *Jews*) laid them in a clean Place without the Camp. In After-times, as the *Jewish* Writers assert, the red *Heifer*



Book IV.

fer being burnt upon the Pitch of Mount *Olivet*, which was over against the Temple, they laid up some Part of the Ashes near that Mount for the sprinkling of the People, and another Part was deliver'd to the twenty four Courses of the Priests for the sprinkling of the Priests, and another third Part laid up for a Memorial in the Inclosure of the Court of the Temple. But there is no Certainty in this; and it expressly contradicts the positive Command in the Law of *Moses*. It is more probable that these Ashes were kept in more Places than one without the Camp (as afterwards near *Jerusalem*) and perhaps in all the Cities of the Country; for it had been laborious for all the People, and impossible for those who were remote, to go to *Jerusalem* the third Day (as the Law prescribed) after they were defiled, to fetch these Ashes; which therefore were preserved in several clean Places, where every Body might easily have them to put into Water, and be sprinkled with it: For as this was no Sacrifice, so no Priest was required to make this Purification. However, we are assured that the Ashes were not to be made by burning a Heifer every time the People had occasion for them; but the Ashes of this one Sacrifice (as we may call it) was sufficient for the Use of many Generations. The Doctors say, that this red Heifer was burnt but nine times while their Polity lasted; the first by *Eleazar* in the Wilderness, which was not repeated till after the Destruction of *Solomon's* Temple, that is, not during the Space of more than a thousand Years. The second time it was burnt by *Ezra* after their Return from the Captivity of *Babylon*; and but seven times more till the Destruction of the second Temple. Since which they have not attempted to make these Ashes, but expect it to be done the tenth time by *Messiah* the King.

The Person who gather'd these Ashes contracted a Pollution, and therefore was to wash his Clothes, and be reputed unclean until the Even; which, say the Jews, is one of the strange Things which



which *Solomon* himself did not understand, that the same Thing should both cleanse and pollute, as these Ashes did, which polluted him that gather'd them, and made those that used them clean from the highest Defilements. But this is not strange to those that consider, that all those great Sacrifices which were offer'd for Sin, tho' they purified those for whom they were offer'd, were very impure in themselves, because the Sins of Men were laid upon them.

To make these Ashes fit for Use, a Quantity of them was put into a Vessel with Spring-Water, called the *Water of Separation*; because by it those Persons were to be cleansed, who for their legal Pollutions were separated from the Congregation; and those Things also which had been defiled were restored to their common Use. It is certain, that Ashes are of great Efficacy in scouring Things polluted; and the old *Gentiles* frequently used them in their Libations. All Profelytes, as well as *Jews*, were by an unalterable Law to have the Benefit of this Purification.

This *Water of Separation* was chiefly, if not only design'd to purify from that great Pollution arising from touching the Body of the Dead. The Person thus defiled was reputed unclean for seven Days; and so was he that touch'd the Bone of a dead Man, or a Grave. Upon the third Day he was to begin his Purification by being sprinkled with it, and upon the seventh he was sprinkled again; and then he was clean. This sprinkling was done by dipping a Bunch of Hyssop, which was a cleansing Herb, into the Water. If a Man did not begin his Purification upon the third Day, his sprinkling upon the seventh would not make him clean. But it is probable that tho' he omitted it upon the third after his Defilement, yet if he purified himself upon the fourth, or fifth, or any Day following, that being reckon'd as if it had been the third, when he had made up the Number seven, his Cleansing might be completed. The Penalty for omitting this Rite of



purifying after such Pollutions was cutting off. The House likewise, or Tent, wherein a Person died, and every one who came within the Doors while the dead Body lay there, or before the Place was purified, as well as they who were in it when the Person died, was under a legal Unclean-ness, and to be purified by sprinkling. Every Vessel in the House that was open, and without a Covering, was defiled, and was made clean by the sprinkling of this Water; because the Air in the House, which was supposed to be tainted by the dead Body, came as freely into such Vessels

1ma 2da Quæst.  
102. Artic. 5.

as it did into the Body it self. *Tho. Aquinas* is of opinion that this Law was made to prevent Idolatry; for the old Heathens thought, that if a Mouse, or a Lizard, or such like Creature, which was dedicated to their Idols, fell into a Vessel, or into Water, they became thereby very acceptable to their Gods. This Superstition, he says, continued till his Days; in which some Women were used to leave their Vessels uncover'd on purpose, in Observance of the nocturnal Deities, whom they called *Janas*. To abolish which Superstition, he thinks that God required all Vessels left uncover'd, where the Dead lay, should be polluted, that is, not acceptable to God, nor employ'd to holy, nor yet common Uses.

The Law of sprinkling does not say that this Ceremony was to be perform'd by a Priest; and therefore it is supposed that it might be done by any other Person that was under no Pollution, as any such Person might slay the Heifer, and burn her. But in this the *Jews* were so curious, that their Tradition made this extend not only to a Person that was at present clean, but that never had been defiled by a dead Corps in all his Life. Therefore that such Persons might be had, there were Arches made in a Rock in *Jerusalem*, and Houses built over those Arches. Thither, as to a Place secure from Graves, were certain Women that were with Child removed when they were near the Time of their Delivery, and there they were



were brought to bed. The Children born in these Houses were constantly kept there for this Employment, that they might be ready, as they were capable, and as there was occasion, to sprinkle these Ashes. When any one went upon this Service, he rode upon a Seat on the Backs of Oxen, first to the Pool of *Siloam*, where he lighted in the Water (for there he might presume was no Grave to defile him) filled his Pitcher, and got up again, rode to Mount *Olivet*, besprinkled the Party that was to be cleansed, and then rode in the same manner to his Cell again. The very Act of sprinkling made the Person officiating unclean; and, to purify himself, he was obliged to wash his Clothes, and to be esteemed polluted till the Evening. Whoever touch'd this Water of Separation, or the Person defiled, and whatever he touch'd was defiled, and continued so till Even, and he was bound to wash his Clothes, as a Rite of Cleansing. By this nice Care about the smallest bodily Defilements, God design'd to make them sensible how necessary it was to preserve inward Purity, without which they could not be acceptable to him, tho' they approached his Sanctuary.

C H A P. VIII.

*The Tryal of Leprosy. The Rite of cleansing the Leper.*

T H E R E was another Rite of Purification by *sprinkling*, which may here justly be consider'd; and though it does not fall in any Propriety under the Notion of a *Sin Offering*, yet, as it was attended with a cleansing Quality, and was followed and compleated by a *Sin Offering* and other Sacrifices, and as it bears a near Resemblance to the *Water of Separation* before described, I chuse in this Place to give an Account



Book IV. of it. The Ceremony to be explain'd is that of  
 ~~~~~ *Cleansing the Leper*; and for the better Illustration  
 of it, it will be necessary to speak of the Canons
 appointed by the Law of *Moses* for the Tryal of
Leprosy.

Levit. 13. 1,
 &c.

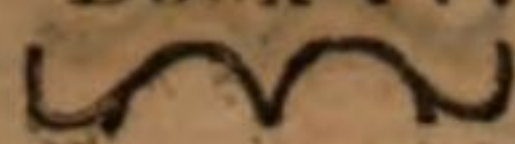
Et 14. 1, &c.

The Leprosy, it is supposed, was a Disease at
 first peculiar to the *Egyptians*, and from them
 spread into *Syria*. But the Leprosy provided
 against by the Law of *Moses*, was not so much a
 common Disease, or a legal Pollution, as a di-
 vine Infliction for the Punishment of some grie-
 vous Sin in the leprous Person; for it is difficult
 to conceive how such a pestilent Disease, as in-
 fected not only Men's Bodies, but the very Walls
 of their Houses, and their Garments, should pro-
 ceed merely from natural Causes; and therefore
 it was always understood that the extraordinary
 Hand of God was in some measure concern'd
 in it.

The Judges appointed to inspect into this Dis-
 temper were the Priests, and to discern between
 a true Leprosy, and the Resemblance of it. And
 their Knowledge became so admirable in this
 Matter, that they were even able to determine
 what was divine in the Leprosy, and what pro-
 ceeded from the Constitution of their Bodies, and
 a natural Temper. And it was very proper that
 the Priests should have the Care of this Inspec-
 tion, because they had the Charge of admitting
 them into the Sanctuary: And likewise there
 were certain Rites, and Ceremonies, and Sacrifices
 appointed for their cleansing, if they were found
 leprous, which the Priests were to see done; and
 therefore the Judgment also of the Disease was pro-
 per to them. The *Jewish* Doctors imagine that this
 Inspection might be made on any Day of the
 Week, but the Sabbath, or Festivals, yet not in the
 Night, nor in any Hour of the Day, but the
 fourth, fifth, eighth and ninth; for they ac-
 counted the Morning, Evening, and Noon not
 such proper Times to make this Inspection;
 which, they say, also might be made by any Is-
 raelite,

raelite, tho' none but the Priest could pronounce a Person clean or unclean : For tho' perhaps the Priest was ignorant, and stood in need to be inform'd by Persons wiser than himself, yet that Man, who was not a Priest, could only direct him what to judge, but not give the Judgment.

The Leprosy generally appeared in one of these three Forms ; either as a *bright Spot* in the Skin, as a *Scab*, or a *Tumor*. A white *Spot* rising in the Skin of the Flesh was esteemed a violent Symptom of the Leprosy ; but there being white Spots in the Flesh that were not leprous, therefore, in order to give a right Judgment, the Priest was to inspect into the Circumstances of the Spot. If the Hair in it was turn'd white, and it was not only a superficial Whiteness, but the Spot seemed to have eaten deeper into the very Flesh, then it was to be judged a true Leprosy, and the Person was pronounced unclean, and commanded to be separated from the Congregation, and shut up by himself. But if the bright Spot were not a perfect white, but something dusky, it was supposed it might proceed from a lesser sort of Foulness in the Blood and Skin short of the Leprosy : And in this Case the Person was shut up by himself for seven Days (in which time there frequently happens a discernable Alteration in Diseases) to see what Change might be wrought if it were an ordinary Disease, as well as to secure the suspected Person from defiling others, in case it proved the Leprosy. After the Expiration of the seven Days the Priest was to inspect again ; and if the Spot continued of the same Colour, the Case remaining dubious, he was to make a further Tryal, and shut up the suspected Person for seven Days more. After this Separation, if, upon Inquiry, the Spot had not chang'd Colour, or had made no progress in the Skin, or looked darker than it did, then the Person was pronounced clean, he was to be no longer separated, but left at Liberty, and admitted into Conversation. But having been suspected of Leprosy,



prosy, he was oblig'd to wash his Clothes, which small kind of Purification was required, because there was some kind of *Impurity* in his Blood, which broke out into his Skin, tho' not infectious. A Person who had no other Sign of Leprosy but a bright Spot, if it appeared clear and bright, without a Cloudiness in it, was esteem'd a Leper.

The second sort of Leprosy was a *Scab*, which if upon Examination, after the Person had been pronounced clean, it was found to spread in the Skin, it was an evident Sign of Leprosy. For it must be observ'd, that after a Person had been pronounced clean by the Priest, after a Tryal of fourteen Days, he was obliged, if he found the Scab to spread, to shew himself again to the Priest. And if any Man was so profane as carelessly to neglect it, by not going to the Priest, and shewing him his Case, his Punishment was to have his Leprosy cleave to him for ever. Upon Inspection, if the Scab was found to spread in the Skin, the Person was absolutely to be pronounced unclean.

A third sort of Leprosy was a *Tumor* or Swelling; in which Case the suspected Person was brought to the Priest by those who feared his Company might be infectious (tho' good Men went of themselves): And if, upon Examination, the Rising in the Skin was white, and the Hair was white, and more especially if it had broken thro' the Skin, and in the raw found Flesh there appear'd white Spots, there needed no farther Consideration, it was look'd upon as an undoubted Leprosy, and as an inveterate Evil, that had been long breeding, and got not only into the Skin and the Hair, but into the very living Flesh, which it began to corrode, and would soon destroy. But if the Body otherwise was spread all over with Scabs, this breaking out was not esteem'd the Plague of Leprosy, being rather a Relief to the Body than a Disease; but when the foremention'd Spots appeared in the sound Flesh, it was an infallible Sign of a settled Leprosy,
Nature

Nature not being able to throw out the ill Humour into the Skin; but it work'd inward into the Flesh.

It sometimes happen'd that a Tumor or Ulcer, after it had been healed, broke out again, and upon this new Irruption became a settled Leprosy. The Indication of Leprosy in this Case, over and above the Signs mention'd before, was a shining Inflammation, exceeding red. Upon this Symptom the Person was pronounced unclean; but if the Bile did not spread, and eat into the Flesh, the Person was reputed clean.

If a Person had the Misfortune to be burnt by a Coal, or by any Thing else, and a bright Inflammation followed, and the Hair was turned white, it was a Sign that the Leprosy was broken out in that Place, which otherwise would have look'd black; but if upon Inspection the Priest perceived neither of the above Symptoms, the Person was to be shut up seven Days, to see what it would turn to, when that Time was expired. If, upon a Survey, it appear'd that the Wound had pierced into the Flesh, and the Hair became white, he was esteemed unclean; otherwise it was reckoned no more than a common Inflammation arising from the Burning.

The Leprosy hitherto treated of related to the Body of the Leper; but there remain'd yet another kind, which particularly affected the Head or Beard. This was a Disease that generally spread it self from the Chin all over the Face, except the Eyes, and went down to the Neck, the Breast, and the Hands, with a filthy Scurf of the Skin, which in Scripture Phrase is called a *Scall*. The same Signs attended this Leprosy as the foremention'd; only instead of a white Hair, which there was in other kinds of Leprosies, there was a yellow Hair in this, and not so thick as the white. If it was doubtful whether the Disease was a confirmed Leprosy, the Person was to be shut up seven Days, to see what it would prove; and if, upon Inspection, there was no yellow Hair, nor was the

Book IV.



the *Scall* sunk deep into the Skin, it was supposed it was not the Leprosy: But yet the Person was not immediately to be discharg'd; for sureness sake his Head and Beard were to be shaven, that the Priest might the better discern whether the *Scall* spread or no; only the Place where the *Scall* appear'd was not shaven; because the Priest was to observe of what Colour the Hair in it was. After this Operation the Person was shut up seven Days more; and upon the seventh Day he was to be survey'd again; and if the *Scall* did not spread into the Skin, nor eat into the Flesh, he was obliged only to wash his Clothes, and then he was pronounced clean. But if the contrary Symptoms appear'd, he was declar'd a Leper. If the Hair fell off from the Head, especially the fore-part, and if there was a bright white Sore in the bald Part, he was pronounced unclean.

When a Person was convicted of being a Leper, he was oblig'd to rend his Clothes, to testify his Sorrow, and that he might by that Mark be distinguish'd from other People, who used to wear their Garments close before. His Head was likewise to be bare, and his Lips were to be cover'd, either with his Hand, or with the Skirt of his Garment thrown over his Head, after the manner of Mourners, and was bound to proclaim his own Misery, and cry out aloud, *Unclean! Unclean!* thereby to give warning to others not to come near him, who by conversing with him would contract a legal Pollution. And in this melancholy State the unhappy Person was shut without the Camp (as in after Times the Leprous were excluded the Cities) that no Man might converse with him, but such as were leprous like himself. And this Method was so strictly observ'd, that if a King was afflicted with this Disease, he was excluded the City; for it is said, that *Izariah*, King of *Judab*, being stricken with a Leprosy, dwelt in a separate House apart by himself until the Day of his Death.

2 Kings 15. 5.

Though

Though there was something natural in the Leprosy that afflicted a humane Body ; yet that this Disease should not only stick to a Garment and infect it, but appear and be seen in it, was always judg'd by the *Hebrews* to be a thing miraculous, and as an extraordinary Punishment inflicted by God, and a severe Token of his Displeasure. The Signs of this Disease in a Garment, whether in the inward or outward part of it, were the extream Greenness, or Redness of the Spots in it, and the spreading of them after they were first discover'd. If a Spot of those Colours were found in a Garment, or Skin, of the Broadness of a Bean, it was a sufficient Ground to think it might be the Leprosy ; if it were not so broad, it was accounted clean. If upon Inspection by the Priest the fore-named Tokens appeared, the Garment was to be shut up seven Days. Upon the seventh it was to be survey'd by the Priest : If the Spots were spread, and the unfortunate Colours continued, it was judg'd a fretting corroding Leprosy, that could never be got out of the Part affected ; and therefore it was to be burnt as no more fit for Use. If the contrary Signs appear'd, the Garment was to be wash'd, and to be shut up seven Days more ; if upon the seventh Day the Priest observ'd that the bad Signs continued, the Garment was immediately burnt. If on the contrary the Disease, after the washing of the Garment, had not spread, and the Part affected had changed Colour from being green, or red, and became dusky, the Priest was to cut out that Part of the Garment where the Spot was ; and if no other Part was tainted, that Garment, after another washing, was reputed clean.

That the Leprosy was in some measure a divine Infliction, has been before mention'd ; but it will appear much more so, when it is observ'd that this eating Plague would appear in the very Stones and Walls of their Houses, not like the Contagion which now adheres to the Houses of those

those who have the Pestilence; for, as the Rab-
bins observe, this sore Disease was inflicted first
upon the Houses and Garments, as a Punishment
for lesser Sins; and if Men continued in a Course
of Wickedness, then it invaded their Bodies:
So that it began in the Houses, which were not
infected by the Inhabitants, but the Inhabitants
by them. The Signs, by which a Leprosy was
discover'd in an House, were much the same as
appear'd in an humane Body. When an Inhabi-
tant began to suspect that the Plague was in his
Dwelling, he was bound to give notice of it to
the Priest, or else he was liable to be severely
punish'd. But before the Priest made his Inspec-
tion, all the Household Stuff was to be removed,
and the Inhabitants were to go out, that there
might be nothing there to hinder his exact Sur-
vey. The Walls, with the Pavement and the
Roof, were principally to be searched; and if the
Leprosy had so eaten into the Stones as to have
made a Cavity in them, and these Strakes ap-
pear'd greenish, or reddish, the Priest was to see
the House shut up, that none might contract a
Pollution by going into it; and if any Person
enter'd within the Door of the House, while it
remained under a Suspicion of being defiled, he
contracted a Defilement himself, under which he
lay till Night. And thus it was to continue se-
ven Days. Upon the seventh Day the Priest was
to make a farther Inspection; and if the Plague
was spread, he order'd the corrupted Stones to be
taken out and carried out of the City; and the
rest of the Walls where no Spots appear'd were
to be scrap'd, that if any Contagion stuck to
them it might be taken away, and the spreading
of it prevented. These Scrapings were likewise
carried out of the City into some unclean Place,
where the Stones were before removed. The
next thing was to put fresh untainted Stones into
the room of such as were taken out of the Walls,
and the Walls were to be cover'd with fresh
Plaster. And if after all this Care the Marks of
Leprosy

Leprosy appear'd again, the House was immediately pull'd down, and all the Materials of it carried out of the City. But if the Plague had not spread, the Priest pronounced the House clean; which, after it had been cleansed by the same Rites that were used to cleanse a Man, might be again inhabited.

The manner by which God appointed to purify a Leper was this: When there were Reasons to believe that the Man was freed from his Leprosy, he order'd his Friends to provide for him two Birds (they are called *Sparrows* in the Margin of our Bibles) that were clean, and were used to fly in the open Air, in order for his Purification. The first Rite of cleansing, was the killing of one of the Birds over an earthen Vessel that had Spring Water in it, according to the Tradition of the *Scribes*, one Quarter full. The same Tradition observes, that the best and fattest of the two Birds was killed over the Water, and the Blood pressed out so long that the Water was discoloured with it; and then he digged a Hole, and buried the dead Bird before the Leper. Then he took a Stick of Cedar-wood (as this Rite is describ'd by their Doctors) that was a Cubit long, and tying the Bird to it, with its Tail uppermost, together with a Bunch of Hyssop of a Handful long, and as much scarlet Wool as weigh'd a Shekel, he dipt the Bird's Tail and Wings, with the Hyssop and scarlet Wool, in the Water tinged with the Blood of the other Bird, and sprinkled the Leper seven times, and then pronounced him clean. The living Bird was afterwards let loose into the open Fields. The manner of doing this in after Times was thus: The Priest going into the City, threw the Bird over the Walls towards the Wilderness, to intimate that the Leper was restored to a free Conversation with all his Neighbours, as the Bird was with the rest of his kind. He was then pronounced clean; and after he had washed his Clothes, and shaved off all his Hair, and washed his whole Body, he was admitted into the Camp.

But

But lest there should remain undiscern'd any part of the Disease, he was not admitted into the Tent where his Family lived till after the Expiration of seven Days. At the seven Days End he was obliged to shave the Hair clean that grew upon all Parts of his Body; and when he had again washed his Clothes, and his whole Body, (for which purpose in after Times there was a Room provided in the Corner of the Court of the Women, called the *Room of the Lepers*) he was admitted into his Tent.

But to compleat his Purification he was to offer peculiar Sacrifices, which were of three kinds, a Trespass-Offering, a Sin-Offering, and a Burnt-Offering; for which purpose were provided two He Lambs and one Ewe Lamb, without Blemish, and of the first Year. To each of these Sacrifices there was a Meat-Offering appointed, consisting of a tenth part of an Ephah of fine Flower, that is, an Omer, which is a thing unusual; for we read of no Meat-Offerings order'd to accompany either Trespass Offerings or Sin-Offerings: But there were peculiar Rites belonging to the cleansing of a Leper different from the common Usages, to make him sensible how great a Mercy he had received from God, who alone could cure this Disease, which his Hand had inflicted. The Meat-Offering was to be mingled with Oil, as the Custom was, and a Log of Oil (which was about half a Pint of our Measure) was to be provided besides. These Necessaries being ready, the Priest set the Man in the first place at the East Gate of the Court of the *Israelites*, (called in after Times the Gate of *Nicanor*) with his Face towards the Sanctuary; for here all those who needed Expiation stood, it being unlawful for them to enter into the Court of the *Israelites* until the Expiation was made. He was then to bring one of the He-Lambs to the same Place, and present him to the Lord for a Trespass-Offering, that he might beg Pardon of God for such Sins as he had ignorantly com-

committed. The Log of Oil was presented at the same time, and both of them were waved; which was done by waving them to and fro, up and down, and turning towards all the four Quarters of the World; though it is said by some *Jewish* Writers that this was waved only towards the East. After the Lamb was presented, he was brought to the Door of the Court where the leprous Man stood, who stretcht out his Hands into the Court, and laid them upon his Sacrifice. Then was the Victim kill'd in the Court of the Tabernacle, at the North Side of the Altar of Burnt-Offering, which was a Place more holy than the Entrance or East End of the Court, where the Peace-Offerings were to be killed; and two Priests stood ready to receive the Blood of the Lamb; one in an holy Vessel, with which he sprinkled the Altar; the other received the Blood in his right Hand, which he poured into his left. The Priest standing within the Court, at the Entrance of it, and the Man standing still without, because he yet wanted his Atonement, the Man thrust his Head within the Gate, and the Priest with the Fore-finger of his right Hand put some of the Blood upon the Tip of his right Ear. After which the Man stretched out his right Arm, and the Priest put some of the same Blood upon the Thumb of his right Hand; and next his right Leg, on the great Toe of which he likewise put some more Blood. A great Doctor among the *Jews* observes, that if the Priest had put the Blood upon the left Ear, Thumb, or Toe, all had been of no effect; and adds, that the Blood was put upon half of the Flap of the Ear, and upon the whole Breadth of the Top of his Thumb and great Toe; for if he put it on the Sides, or beneath, it was ineffectual; which is very reasonable to believe; because there was no natural Efficacy in these things to cleanse a Leper; but it depended wholly on the Will and Pleasure of God, which was punctually therefore to be observ'd.

The

The Priest was then to take the Log of Oil and pour a small Quantity of it into the Palm of his own left Hand, and dipping the Fore-finger of his right Hand in it he sprinkled it seven times; at every sprinkling he dipt his Finger in the Oil, and directed it towards the Most Holy Place, where God dwelt. After this sprinkling the Priest returned to the Man who was to be cleansed, upon the Tip of whose Ear, and Thumb, and Toe, he had put the Blood of the Trespas-Offering, and put some of this Oil upon that Blood; which seems to have been a Token of Forgiveness by the Blood, and of Healing by the Oil. The Oil that remained in the Priest's Hand was poured upon the Head of the Person that was to be cleansed; which one thing if it were omitted, the Leper was not cleansed. As for the rest of the Log of Oil, which was not all poured into his Hand, but only some of it, that was given to the Priest, who alone might eat it in the Court of the Tabernacle; but none might taste of it, before the sprinkling, and other things beforementioned were perform'd. If any Man did he was beaten, as he was who eat the holy things before the sprinkling of the Blood. Thus was the Leprosy, which was inflicted as a Punishment for some Sin, in some measure taken away by this Sacrifice.

The She-Lamb was next to be slain for a Sin-Offering; for as the Atonement of the Leper was begun by the Trespas-Offering, so was it advanced by this.

The other He-Lamb was next to be sacrificed for a Burnt-Offering. Upon this Sacrifice likewise attended a Meat-Offering; and by this his Atonement was compleated, and he became so perfectly clean, as to be admitted to be Partaker of the Altar when the Peace-Offerings were sacrificed.

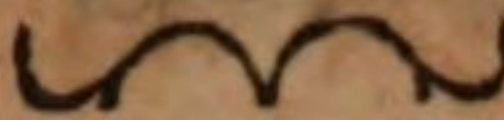
But it was the peculiar Goodness of God to make a merciful Provision that the Poor should not be charged with too costly Sacrifices, and yet partake of the Benefit of them as much as the Rich.

Rich. This appears in the Case before us; for if the Person to be cleansed was of a mean Condition, his Poverty excused him from such chargeable Sacrifices. After he had gone through all the Purgations abovemention'd, which continued for seven Days, upon the eighth Day he was permitted to sacrifice a Lamb for a Trespas-Offering. It was to be waved according to the Directions above, and his Atonement was effected by this as well as by a more valuable Sacrifice. Instead of three tenth Deals of Flower, he was obliged to bring but one; but he was bound to the same Quantity of Oil which the better Sort were to offer; because Oil was easy to be had in that Country. Instead of the other two Lambs that the Rich were to offer, God was contented with two Turtle Doves, or two young Pidgeons, the one for a Sin-Offering, and the other for a Burnt-Offering: And the same Rites being prescrib'd about a poor Man which were used for the cleansing of the Rich, I have no occasion here to repeat them.

CHAP. IX.

Uncleanness of Men and Women in their Issues. The Pollution of Women after Childbirth. The Rite of Purification by Burnt and Sin-Offerings.

THE following Pollutions being expiated by Burnt and Sin-Offerings, this may be as proper as any Place in the Course of this Work to give some Account of them. And here it must be observ'd, that notwithstanding the holy Writers (Men generally of advanc'd Age) speak plainly of some things that we think it not so modest to name in that manner; yet it is to be noted on the other Hand, that in things of the same nature they use Circumlocutions to express

 press them, which we make no Difficulty to mention in plainer Words: As when they say *the Water of the Feet*, meaning *Urine*; and call going to Stool *uncovering of their Feet*; which shows that it is nothing but the vast Difference of Times and Places which makes that Language seem uncivil to us that was not so to them; and on the contrary, made them very cautious in their Expressions, where we think it unnecessary.

Levit. 15. 1, 2,
&c.

The Disease which the Scripture calls a *running Issue*, is the same which Physicians call a *Gonorrhœa*, which commonly proceeded from an ill Course of Life, and had in those hot Countries a great Virulency in it. If it proceeded merely from some Strain in the Back, by carrying too great a Burden, or by violent Leaping, or several other natural Causes, the Man was not defiled with it, nor concern'd in this Law: And therefore the Causes from whence it proceeded were diligently to be consider'd, which might be discern'd by such Effects as made it a very nasty and offensive Disease in those hot Countries, as it is sometimes here in these colder Climates.

If there was a continual Distillation of corrupt Matter, or it was so coagulated as to stop in the Passage, either way the Man was unclean. To judge of his Uncleanness it was not left to the Conscience of the Person to determine; but his Complexion frequently discover'd it, the continual Flux making a great Alteration in the whole Habit of his Body; and it is observ'd that virulent *Gonorrhœas* are generally attended with Inflammations and Ulcers in the neighbouring Parts, from which the filthy Humour distill'd. This Disease was esteem'd so highly offensive and impure, that not only every thing he touch'd became unclean, but whoso touched such things was made unclean also, and was bound to wash his Clothes and himself, and to continue in his Pollution till Night. If he had touched an earthen Vessel in his Uncleanness it was to be broken, lest it should afterwards be used; but if he

he touched a Vessel of Wood, or of any other durable Matter, it was only to be well wash'd; because it was not so easily made as the other, and was of more Value.

When a Person apprehended himself amended, he was to separate himself seven Days, that there might be a sufficient Proof that the Issue was stopt, and was really cured. In the Conclusion of the seventh Day he was to wash his Clothes and himself in Spring-Water, and then was admitted into the Company of his Neighbours, but not have Communion with God at the Sanctuary till he had offer'd the appointed Sacrifices. If in the End of the seventh Day after his washing the Flux return'd again, all this Labour was lost, and he was to stay seven Days more. If he continued free from his Flux after his washing on the seventh Day in the Evening, the Sacrifices appointed for his Purification were two Turtle-Doves, or two young Pidgeons; the one was to be offer'd for a Sin-Offering, and the other for a Burnt-Offering. When the Sacrifices were offer'd, he was admitted into the Court of the *Israelites*, and perfectly restor'd to partake of holy things, of which he was debar'd while he had his Issue.

There was another kind of legal Pollution occasion'd by the involuntary issuing of a Man's Seed in nightly Dreams, or by any other Accident. This was one of the smallest kinds of legal Pollution, from which the Person was cleansed without Sacrifice; yet he was obliged to wash himself, and whatever he had touched, and continue in his Uncleanness till Night.

The Act of Marriage itself had, by the divine Law, some kind of Pollution in it; for the Man and the Woman, after the Act, were obliged to wash themselves, in order that the Trouble of such constant Purification after it might preserve them from the immoderate Use of it.

A Woman under her Monthly Flux was separated from her Husband and from the Sanctuary



seven Days; but she might eat all manner of common Meat, and perform all domestick Offices for her Husband as formerly, only not lie with him in that Condition. Whoever touch'd her in the time of her menstruous Pollutions, and whatever she touch'd, was to be wash'd, and continue in Uncleanness till Night. Infants it is supposed in this Case were excepted, who on the Account of their Age, and the Necessities of Nature, must be handled by their Mothers, but contracted no Pollution. If in this Condition a Man lay with her, knowing in what Condition she was, they were both liable to be cut off. But if he did it ignorantly, the Bed on which he lay, and himself, were unclean for seven Days, as having contracted one of the greatest Sorts of Uncleanness; for though this Flux was natural and beneficial, and therefore could have no sort of Uncleanness in it but what was made by this Law; yet there was great reason to keep Men from the Company of Women in this Condition, if Leprosies and such like Diseases were thereby propagated, as some think; especially since they were so libidinous a People, that it was highly necessary to lay such Restraints upon them. But if the Man might be ignorant of the Condition the Woman was in, the Woman herself could scarcely be so; and therefore when the Fact was only private, it is supposed they only incurr'd a legal Impurity for a certain Season. But when it was publickly known, and Proof made of it before a Judge, it was a capital Crime; because it was done in contempt and despite of the Law, otherwise it could not have been so publickly known as to have been legally prov'd.

If these Fluxes in Women continued after the time of their natural Course, it became a Disease, and the Person afflicted was in a State of Uncleanness as long as the Flux remained; which made the Case of those who labour'd under this Infirmary very lamentable; because in some it continued many Years. Whatever she touch'd,
and

and whosoever touch'd what she touch'd was unclean likewise. When her Issue ceased she was to be separated seven Days, to try if she was perfectly cured. If there were no Return of the Flux she was restor'd to common Conversation, but not to the Sanctuary till she had offer'd the appointed Sacrifices, which were the same prescrib'd to a Man who was cured of his Issue. These Oblations must be understood to relate only to the extraordinary Flux, out of, or beyond the usual Course of Nature; for it would have been too burthensome to Women, especially of low Circumstances, to be obliged to offer these Sacrifices once a Month, when they were under their menstrual Pollutions.

The Rite of purifying after Childbirth was in this manner: When a Child was born, whether alive or dead, or was an Abortive or came to its full time, for the first seven Days after the Birth the Woman was esteem'd unclean with as contagious a Pollution as in the seven Days of her Separation for the Infirmary of her Monthly Fluors, during which time she was not only debar'd from going into the Sanctuary, and partaking of any holy thing, but also her Husband was not permitted to eat and drink with her all that time; for they that attended upon her, and whatever she touch'd was unclean, and that which was so defiled did also render the Person that touched it unclean. For this Reason she was confin'd to her Chamber, though not shut out of the Camp, as Lepers and others were. From the seven Days End she was ordained to remain, for the farther cleansing of her Body, three and thirty Days, in which time she was only excluded from the Sanctuary, and from eating the Peace-Offerings or the Paschal Lamb, and (if she was the Wife of a Priest) of the Tithes, and other lesser holy things; but otherwise she was left at liberty to perform all manner of Offices in her Family during the time of her Purification.

Levit. 12. 1, 2,
&c.

The time of strict Separation, when she brought forth a Female, was double to that which was prescrib'd when she brought forth a Male; and so also was the time of her Purification. The time of Separation after the Birth of a Male Child was seven Days, after a Female fourteen: So likewise after the first the Purification continued but thirty-three Days; but after the other it lasted sixty-six. The reason of this Difference is accounted for not only by the *Jews*, but others, who impute it to the greater Redundancy of Blood in the latter Case than in the former, and from the Slowness of Nature in its Operation, which made the Purgation longer before it was perfected. The Day after the Purification was accomplish'd, the Woman who had been under a legal Impurity was obliged to offer a Burnt-Offering of a Lamb of the first Year, in Gratitude to God for giving her a safe Deliverance, and raising her up to her former Strength, and bringing her again to his Sanctuary. She was likewise to offer a Sin-Offering of a young Pidgeon, or a Turtle-Dove; not that Child-bearing in itself was a Sin, or that this Sin-Offering was requir'd for the Sin of the Mother, but because, say the *Jews*, the Pain of Child-bearing was a Punishment of Sin, and the Mother of all living was the first who brought Sin and Sorrow into the World; and therefore God appointed this Offering for the Expiation of that primary Offence.

There was a lower sort of Offering permitted, if the Circumstances of the Woman could not provide the former. She was allow'd to offer two Turtles, or two young Pidgeons, the one for a Burnt-Offering, and the other for a Sin-Offering; which Sacrifice was as available as the other to restore her to publick Communion with the People.

C H A P. X.

Trespafs-Offerings.

TH E *Trespafs-Offering* bears so near a Resemblance to the *Sin-Offering*, that the one is sometimes used for the other ; yet there is a real Difference between them, though it be not so easy to determine wherein it consists ; for as *Sin-Offerings* came for Offences against negative Precepts, so did the *Trespafs-Offerings* ; and as those were offer'd for such Offences ignorantly committed, so likewise were these ; and as those had a Reference to the Danger of cutting off, so had these also ; but in this lay the principal Difference : A *Sin-Offering* was for a thing indeed done ignorantly against one of the negative Precepts, and now known to be certainly done ; but a *Trespafs-Offering* was for a thing done indeed, but doubtful whether a Precept was violated by the Action, and the Party is not yet certain whether he trespass'd or not, yet was he to bring a *Trespafs-Offering* to secure him against the Penalty of cutting off, which he was otherwise exposed to ; and if once he came to know that he did offend against a Commandment in the Action, then he was to atone by a *Sin-Offering*. Besides, the different Ceremonies that attended these two Offerings are sufficient to distinguish the one from the other ; for none but Rams and Male Lambs were admitted for *Trespafs-Offerings*, which were not used in any *Sin-Offerings* : And the Blood of the *Sin-Offerings* was put upon the Horns of the Altar ; but that of the *Trespafs-Offerings* was sprinkled round about upon the Altar below the Line. *Sin-Offerings* also were offer'd for the whole Congregation, but *Trespafs-Offerings* only for private Persons : From whence some have concluded, that the Difference between *Sin* and *Trespafs* consisted

Book IV. fisted only in the Sacrifices that were offer'd for them.

There were two sorts of *Trespass-Offerings*; the one was offer'd when there was some Doubt or Suspence about the Guilt of an Action, and the other was positively appointed by an express Law. The Occasions for which a *Trespass-Offering* was actually enjoin'd are these: If a Person denied the Trust that was committed to him, and that when he was brought upon his Oath to deliver the Truth; if he engag'd to carry on a common Trade with another in joint Stock, and gave his Hand to the Contract, and afterwards denied it; or denied what he had stolen or wrong'd his Neighbour of by false Evidence; or denied with an Oath that he found a thing lost which really came to his Hand; in these Cases, wherein one Man deals with another, the Offender was obliged, as soon as he confessed himself guilty, to bring a *Trespass-Offering*, and to make Restitution, with an Addition of a fifth Part; for here the Offender comes voluntarily and confesses his Crime, or at least confesses when he is adjur'd to speak the Truth; which is the Reason that he was condemn'd to a less Punishment than he would have suffer'd had he been convicted by Witnesses in a Course of Law, and was allow'd to expiate his Guilt by a Sacrifice. The same numerical thing that was taken away was to be restor'd, if it remain'd unalter'd in the Possession of the Thief; otherwise he was to pay the just Price of it, with the Addition of a fifth part, as a Compensation to the Owner for the Damage he might have sustain'd. If the Person had really forgotten that he had found a thing, with which he was charg'd, at the time he denied it upon Oath, he was not bound to pay the fifth Part more, nor to offer the expiatory Sacrifice, though he was really possess'd of the Thing. But if it appear'd that he had willfully falsified in his Oath, the Victim appointed in this Case was a Ram without Blemish; for the Offender was not

not to think he was clear'd by making Restitution, and adding a fifth Part as Satisfaction to his Neighbour ; but this Trespass-Offering was necessary for his Expiation, and to atone with God for his Offence.

If a Person ignorantly applied to his own Use any thing that was dedicated to God, especially if he meddled with that Part of the Sacrifice which belong'd to the Priests, he was to expiate his Trespass by offering a Ram, which was of more Value than a Female Sheep ; and therefore this Sacrifice was more costly than the Sin-Offering. Besides his Sacrifice, the Offender was to make Satisfaction in Money, according as the Priest should compute the Damage : The Sum he was to pay was at least two Shekels of Silver after the Shekel of the Sanctuary. And besides this Compensation, there was a fifth Part more to be added and given to the Priest who had suffer'd the Damage. If the Offender eat any thing that was holy, which alone belong'd to the Priests, and was not certain at the same time whether it was holy or not, yet he was still oblig'd to offer this expiatory Sacrifice, which became due upon a Suspicion of Guilt ; but no fifth Part was to be added in this Case ; because it was not certain whether he had transgress'd or not.

The *Nazarite* who had broken his Vow of Separation was obliged to bring a Lamb for a Trespass-Offering ; and a Ram was the Victim appointed at the Purification of the Leper.

A Man, that lay carnally with a Woman *that was a Bond-maid and betroth'd*, was to atone for his Offence by bringing a Ram for his Trespass-Offering. It must be observ'd here, that the Jews had some Servants that were *Gentiles*, who, if they embrac'd the *Jewish* Religion, were baptized sometimes with the Reservation of their Servitude, and sometimes with a full Grant of Liberty. But others there were in a middle Condition, partly free, and partly servile ; that is, when

part

Levit. 5. 16.

Numb. 6. 12.
Levit. 14. 12.

Levit. 19. 20,
21.

part of their Redemption Money had been paid, and part was still behind. Now as no Man of *Israel* might marry a Woman that was a perfect Slave, so when she was partly free, though he might espouse her, and the Espousals were valid, yet they could not be of full Force till her Liberty was perfected. If such a Maiden, who was not entirely, but in part redeemed, should violate her Chastity and play the Whore, she and the Man were to be punish'd by scourging. If she had been perfectly free, both he that lay with her, and she herself, would have been put to Death; but being not fully free, and consequently not fully his Wife that had espoused her, it was not reckon'd Adultery, and therefore punish'd only with a corporal Penalty. This Sin had so much Guilt in it, that beside the Punishment the Man was obliged to offer a Ram for a Trespass-Offering. No Sacrifice was enjoined the Woman; because she had nothing to offer for her Expiation, all that she had being her Master's; and therefore she was left in a deplorable State, without any publick Assurance of the divine Pardon.

The manner of disposing of these Sacrifices when they came to be offer'd, was after the Rites of the Sin-Offering: They were kill'd, flea'd, the Intestines taken out, wash'd, salted, and burnt like that, and the Flesh eaten by the Males of the Priests in the Court; only (as was before observ'd) there was a Difference about managing the Blood; the Blood of the Sin-Offering being sprinkled above the red Line, but of the Trespass-Offering below. The Ram of the *Nazarite* was accounted one of the *Less Holy* Sacrifices; whereas all other Trespass-Offerings went in the Number of the *Most Holy*. And whereas those were slain upon the North Side of the Court, this was upon the South; and those were eaten only by the Males of the Priests, and in the Court; but this might be eaten by others, and in a clean Place in any Part of *Jerusalem*.

The

The Place where the Trespafs-Offerings were eaten by the Priests was within the Court; in warm Weather it is supposed that they eat under the Cloisters in the open Air, and in colder Seasons in some of the Chambers that stood within the Court, and perhaps in some of the Rooms joining to the Temple. They did not begin to eat of those Sacrifices till towards the Evening, and made them not their Dinner at any time, but their Supper. Hence is the common Saying of the *Talmudists*: *They might eat of them till Midnight*; but after that it was unlawful. Whether the Priests fasted all the Day till this time is not so easy to determine.

CHAP. XI.

Peace-Offerings.

PEACE in the Hebrew Language signifies *Prosperity and Happiness*; and therefore these Oblations were called *Peace-Offerings*; because they were principally thankful Acknowledgments for Mercies receiv'd from the divine Bounty. The more particular Division of these Sa-
Levit. 1.
 crifices is into *Thanks-Offerings*, *Freewill-Offerings*, and *Offerings for Vows*; The first sort were offer'd for Prosperity or Good already obtain'd; the second in the way of Devotion to continue or to procure *Peace* with God; the third, that Prosperity or Good might be obtain'd for the future; and as *Peace-Offerings* that came from Vows, and such as were freely offer'd, arose from different Occasions, the one from pure Devotion, the other upon some conditional Reference, so the *Jews* observe, that if the Offerings for Vows chanced to die, or were stolen, they were to be made good by presenting others; but if those that were set apart by a free Gift came to any such Misfortune, the Party was not obliged to any such Reparation.

But

But there were some Peace-Offerings of an extraordinary Quality, which differ'd from the common Rule; and these were the Peace Offerings of the *Heathen*, which even they offer'd at the Temple. It has been before observ'd, that the *Mountain of the House* is commonly call'd by Christian Writers the *Court of the Gentiles*; for into that might the Heathens come and bring their Offerings with them. But though the *Gentiles* might offer Peace-Offerings under the Notion of a *Freewill-Offering*, or a *Vow*, yet they were not to be sacrificed as Peace-Offerings, but as *Burnt-Offerings*; because they were brought in Devotion to God, and not to be eaten by *Israelites*. But if a Heathen, out of Love to the People of *Israel*, or the Priest then serving, brought an Offering to atone between God and *Israel*, or between God and those Priests, the Property was now alter'd, and it became the Peace-Offering of *Israel*, or of the Priests, and so might be offer'd up and eaten according to the Law.

Levit. 23. 19.

The Peace-Offerings of the *Israelites* were either of the whole Congregation, or of particular Persons: Those of the first sort were only two Lambs, offer'd at one time of the Year, and that was at the Feast of *Pentecost*; and these were kill'd, flea'd, their Blood sprinkled, their Inwards burnt, and the Flesh eaten in the Court by the Males of the Priests, as the Sin-Offerings were. These of Peace-Offerings only were accounted *most holy* Sacrifices; all the other were of the *less holy*.

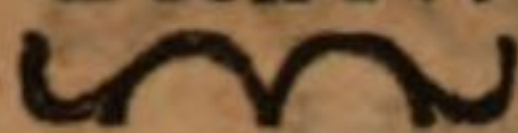
The Peace-Offerings of particular Persons were of three kinds: First, Such as were offer'd *without Bread*. These were the Peace-Offerings for their Festivity and Rejoicing at the three solemn Festivals. Now though these were offer'd without Bread, and therefore might seem proper for Heathens to have offer'd, as being clear from that Exception of not offering the *Bread of a Stranger*, yet the *Gentiles* were not allow'd to bring these Oblations; because they were not included

cluded in the Law which commanded Festivity and Rejoicing at the three Festivals. Chap. 11.

The second sort of Peace-Offerings were such as were offer'd *with Bread*, that is, with unleavened Cakes, or unleavened Wafers mingled with Oil. These were Peace-Offerings of *Thanksgiving*, and the Bread was called the *Bread of Thanksgiving*. This Bread was offer'd not upon the Altar, which was absolutely forbidden; but the Offerer was to give it to the Priest in waiting, who was to partake of the Sacrifice. One of the Cakes only was presented to God as a Heave-Offering, the rest belong'd to the Priest who sprinkled the Blood upon the Altar. Levit. 3.

There was a third Peace-Offering of a particular Person, which was the Ram of the *Nazarite*; but the manner of offering this Sacrifice has been already explain'd. Book 2. p. 222.

Peace Offerings might be either of the Flock, or of the Herd, and either greater or smaller of those kinds; that is, of the Herd, from the first Year to the third; and of the Flock, from the first to the second Year compleat: If they were older they were unfit for Sacrifice. The Offerings of the Herd were always allow'd to be the most noble Victims; but if the Abilities of the Person were unable to procure such a Sacrifice, he was allow'd to make an Oblation either of the Sheep or of the Goats, and that either Male or Female, but perfect in its kind. He was not permitted to offer a Peace-Offering of Birds; because these Sacrifices being to be divided between God, the Priest, and the Offerer, the Portion of each would have been so small, that the Feast upon it would have been very meagre and jejune, and have occasion'd Contempt. But though a Bird was not accepted, yet a Lamb was; and this Offering was disposed of as a Bullock, only with this Difference, that the whole Rump of a Sheep was to be offer'd to God, though not of a Bullock or a Goat; and the reason was, that in those Countries the Tails of their Sheep are so vastly



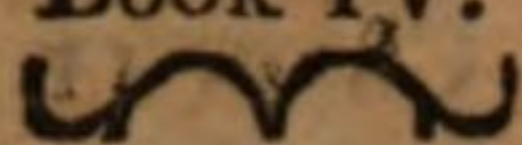
vastly big and fat, that the least of them, it is said, weighs ten or twelve Pound, and some exceed forty Pound weight. If the Peace-Offering was a Goat, he was managed as the former, what is order'd concerning the Rump of a Sheep only excepted.

The Place of sacrificing Peace Offerings was commonly upon the South Side of the Court, and the Blood was sprinkled round about the Altar, as was the Blood of the Burnt-Offering, that is, with two Sprinklings in the Form of the *Greek Gamma*; by which Act the four Sides of the Altar were sprinkled. The Priest in waiting, after the Sacrifice was flead and cut up, was to separate the Caul and the Fat that adhered to the Mysentery and other Intestines, the two Kidneys and the Fat that belong'd to them, and the Midriff that is over the Liver and the Kidneys: All the Fat here mention'd was the Portion of the Sacrifice that belong'd to God. The Sacrifice being slain and divided, the Breast was to be *wav'd* and solemnly presented to God; and for this purpose the Offerer was to go into the Court of the Priests, and to join his Hand in the Ceremony; and the manner of waving was this: The Priest laid the Fat in the Owner's Hand, and upon the Fat he placed the Breast and the right Shoulder, and upon them he laid the Kidneys and the Caul of the Liver; and if it were a Thanksgiving-Offering, he laid some of the Bread upon the Top of all; then he put his Hands under the Hands of the Owner, and he wav'd his Hands this way and that way, and up and down, and all towards the East. After this waving he salted the Inwards, and burnt them upon the Altar: The Wave-Breast and the right Shoulder of the Peace-Offering belong'd to the officiating Priests; and so did a part of the Bread or Cakes that were offer'd with it. The rest was eaten by the Owner; but if by Accident any of the Flesh touch'd any thing unclean, as it was carried from the Altar to the Place where they were to feast,

it was not to be eaten ; but that which was not defiled might.

It has been observed that all the Fat belong'd to God, or rather all the *Sewet* ; for the Fat, which was a Part of the Flesh, might be eaten, but not that which lay upon it only, and could easily be separated from it, which was burnt upon the Altar when they sacrificed either Bullock, Sheep, or Goat. If any Person presumptuously eat the Fat of an Offering made by Fire, he was to be punish'd by cutting off : If he did it by Inadvertency, he was to be scourged, as the *Jewish* Doctors affirm ; yet if he did it a third time, scourging did not suffice, but they shut him up in a little Cave, where he could not stand upright, nor had room to sit down, and there fed him with the Bread and Water of Affliction, in the utmost Misery. When they killed any of the clean Creatures at home for their Food, they were to forbear eating the *Sewet* ; partly out of Reverence to God, whose Portion it was ; and partly because it was heavy, and of difficult Digestion. It seems therefore to have been offer'd upon the Altar, because it was so unctuous that it would easily burn, and make the Flesh also consume the sooner. The Fat of what was torn by wild Beasts, when it was separated from the Body, might be applied to any Use, only they were to avoid the eating of it.

When a Beast was sacrificed, the Blood was to be poured upon the Earth as Water ; and so it was when it was killed for common Use. The eating of Blood was strictly forbidden to the *Hebrews*, under the terrible Penalty of cutting off : Tho' it was not the Blood of a Sacrifice offer'd at the Altar, but of Beasts or Fowls taken in Hunting, and killed for their own Use, yet they might not eat of it ; they were to bury it in the Ground, lest, as the *Jews* say, any Beast should lick it up. But the Rabbins distinguish between the Blood of the *Soul*, or the *Life* (as they speak) and the Blood of a *Member* : The former, which ran out freely



freely when the Beast was killed, and in which was the *Life* of the Beast, is absolutely forbidden; the other, which remained in the several Parts of the Beast, they looked upon as belonging to the Flesh, and therefore might be eaten with it. This Precept in the Law of *Moses* directly oppos'd the superstitious Practice of the Heathen in their idolatrous Worship, who were used to eat the Blood of their Sacrifices, which they imagined to be the Food of their Gods. By this means they were joined in federal Society with them, and by this kind of Communion they were sometimes enabled to prophesy, and to foretel Things to come. The *Dæmons*, they supposed, fed upon the Blood that was poured into a Bowl, or Hole in the Ground, whilst the Worshippers partook of it, and sat about eating the Flesh. If a Man therefore saw his Neighbour kill a Beast, and neglect to cover its Blood with Dust, he was obliged to do it instantly himself; for this Precept extended to all the People. While the Blood was covering, the Person used this Form of Benediction: *Blessed be the Lord our God, the King of all the World, who hast sanctified us with thy Precepts, and commanded us to cover Blood*; which shews that they understood this Injunction to be of great Importance. The Reason given by the Law of *Moses* why Blood should not be eaten, was, because the Blood of the Sacrifices was accepted as an Expiation for Sin; for the Sins of the Sacrificer being laid upon the Beast which he offer'd, by Imposition of Hands, and a solemn Confession, they were taken away, and expiated by the Blood of that Beast unto which they were transfer'd. Nothing is said concerning Fishes, because they were not offer'd at the Altar, and had little Blood in them; nor is there any Direction given any where how they should be kill'd.

The Person that offer'd a Peace-Offering might eat his Share of it in any clean Place in *Jerusalem*. And this is one of the Privileges of *Jerusalem* above

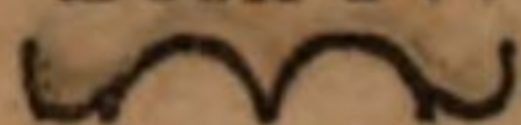
above other Cities, that the *less Holy Things* Chap. 12. might be eaten in it, and in no other. The Peace Offerings were usually boiled in the Temple it self, in one of the Corners of the Court of the Women, where were boiling Places, as we have observed, for this Purpose. This was the Practice likewise while the Tabernacle was at Shiloh; 1 Sam. 2. for here the Sons of Eli shew'd their Impiety, when, instead of being contented with the *Wave Breast* and *Heave Shoulder*, they brought up a Custom to strike a three forked Hook into the Cauldron where the Peace Offerings were boiling, and to take all that it brought up to their own Use.

The Peace-Offering of *Thanksgiving* was eaten the same Day; but a Vow or *Freewill-Offering* might be eaten upon the Morrow. And herein the Priest and the Offerer came under the same Restriction for the one, and Liberty for the other; and the whole Families of the one and the other, Wives, Sons, Daughters, Servants, might eat of them. The Offerer, if he thought fit, might eat his Part in the Temple; and the Priests, if they pleased, might eat theirs in *Jerusalem*. Lev. 7. 15, 16.

CHAP. XII.

Libations, Meat Offerings, and Drink Offerings.

WHEN the Burden was too great to worship God by a Sacrifice of Birds, the poor *Hebrew* was allowed to express his Piety by a Present (as we may call it) of pure wheaten Flower sifted from the Bran. This Offering was voluntary, when any Man's Devotion inclined him to acknowledge the Providence of God, and to implore his divine Blessing. The Quantity in this Case is not prescribed; only the *Jews* say that less than the tenth Part of an Ephah of Corn, and of a Log of Oil, was not accepted. Lev. 2. 1, 2.



The Offerer might offer as many tenth Parts as he pleased, so that there were not above sixty in one Vessel; and to every tenth Part he was obliged to join a Log of Oil; but under one tenth Part, and under one Log of Oil, there could be no Meat-Offering.

Of these Offerings there were five sorts: The Meat-Offering of fine Flower *unbaked*, or baked in a *Pan*, or baked in a *Frying-Pan*, or baked in the *Oven*, which was either of *thick Cakes*, or of *thin like Wafers*. Of these the first is the most antient, and thought to be part of that Oblation offer'd by *Cain*; and is likewise of the greatest Antiquity among the *Gentiles*, both *Greeks* and *Romans*. The way of compounding this Meat-Offering was thus: A Quantity of Oil was put into a Vessel, and some Flower after it; then Oil was poured upon the Flower, and they were mingled together; then was it put into the Holy Vessel of the Service, in which it was to be carried to the Altar, and Oil was poured on again, and Frankincense upon the Top of all. It was brought to the Top of the Altar, there waved, and salted, and part of it laid upon the Fire. The rest was eaten by the Priests. The Design of the Oil seems to be, that it might have a grateful Relish; and the Frankincense was for the Honour and Dignity of the Sacrifices, and to make a sweet Odour in the Court of the Tabernacle, or Temple, which otherwise would have been offensive, by reason of the Flesh that was daily consumed. When the *Hebrews* came into *Canaan*, where it was enjoined that this Meat-Offering should attend all the voluntary Burnt-Offerings of Beasts, as well as the Daily Morning and Evening Sacrifice, there is no Frankincense appointed, but a certain Quantity of Wine, which, perhaps, having a fragrant Smell, was order'd in the Place of it. All the Priests that attended when this raw Libation was offer'd, were to have an equal Share in it; but the baked Meat-Offerings belong'd to the Priest alone who minister'd at
the

the Altar. This Offering seems to have something of the Nature of an *Holocaust*, or whole Burnt-Offering, it being expressly called an Offering *made by Fire*: Tho' some suppose it to have been an expiatory Sacrifice, because what remained was to be eaten by the Priests.

Another sort of Meat Offering was baked in a flat *Pan*, without any Rim about it. This Vessel was only flat and broad, but had no Rising on the Sides of it; so that the Oil being poured upon it, when it was set on the Fire, ran down, and increased the Flame, and made the Cake hard. This Offering consisted of fine Flower unleaven'd, kneaded with Oil, and was divided as it lay baking upon the Plate, because part of it was to be given to God, and the rest to the Priests; then a Quantity of fresh Oil was poured upon the Pieces, in order to make them the more savoury.

There was a Meat-Offering baked in a *Frying-Pan*, a Vessel not flat, but deep; because that which was baked in it was moist and fluid. The Oil was not kneaded with this sort of Offering, but put into the Pan, so that it mixed with the Flower, which might be shaken and moved up and down, as Things are which are baked in Liquors. A part of this Cake was separated from the rest by the Priest, who burnt it upon the Altar before the other Part was eaten.

Other Meat-Offerings were baked in an *Oven*; for which purpose there was one built in the Court of the Tabernacle, and afterwards in the Court of the Temple. These Offerings were of two sorts; either *thick* unleavened Cakes, or *thin*, like Wafers. In thick Cakes the Flower and the Oil were kneaded together; but if they were thin, the Oil was spread upon them, in the Form of the *Greek Kappa*, before they were baked, or, as some suppose, after they came out of the Oven.

It was forbidden by the Law of *Moses* that any Meat-Offering that was laid upon the Altar

Book IV.

should be leavened. This Prohibition, it is sup-
 pos'd, was occasioned by the idolatrous Customs
 of the *Zabii*, who offer'd to their Deities none but
 leavened Bread ; or, as others conceive, because
 it would have made too much Delay, if the Of-
 ferer had been obliged to wait at the Tabernacle
 till the Fermentation was accomplished. Honey
 likewise was forbidden to be burnt in any Offer-
 ing made by Fire ; for Honey was a kind of
 Leaven, and frequently applied by the Heathen
 in their religious Rites ; which seems to be the
 Reason why God forbid the Use of it in his Sa-
 crifices. Every Meat-Offering was to be season'd
 with Salt, and so were all other Sacrifices, as has
 been observed in its proper Place. The Priests,
 and all the Males of their Family that were free
 from legal Defilement, were allowed to eat of
 these Offerings.

The Matter of Meat-Offerings was different,
 and the Ingredients, in the general, were fine
 Flower, or Barley Meal, or green Ears of Corn,
 Oil, Frankincense, and Salt. Some of these Li-
 bations were offer'd separately by themselves,
 and some attended upon other Sacrifices, that is,
 either upon Burnt-Offerings, or Peace-Offerings.
 Such as were joined to Burnt-Offerings consisted
 of the following Proportion : If the Burnt-Of-
 fering were a Lamb, then an Omer or tenth
 Deal of Flower was to be mingled with the fourth
 Part of a Hin of Oil. If it were a Ram, then
 two Omers of Flower, and the third Part of a
 Hin of Oil. If a Bullock, then three Omers,
 and half a Hin. If a Kid, the same Quantity as
 for a Lamb. This was the Method in the Of-
 ferings at the solemn Festivals. When Meat-Of-
 ferings were joined with Peace-Offerings, the
 Case was generally the same, unless in a Peace-
 Offering of *Thanksgiving*, for then the Person
 made an Addition ; for he was to prepare unlea-
 vened Cakes mingled with Oil, and unleavened
 Wafers anointed with Oil, and fried, with unlea-
 vened Bread besides. One of these Cakes of
 Libation

Lev. 23. 18.
 Numb. 15. 4,
 &c.

Ver. 8.
 Lev. 7. 12, 13,
 14.

Libation was to be a Heave Offering for the Chap. 12.
Priest. Sin-Offerings had no Meat-Offering be-
longing to them.

The Meat-Offerings that were independent, and presented alone, were two: One upon the Occasion of Poverty, if the Party was unable to procure any other Victim; the other in the Tryal of the *suspected Wife*. And this being a viler sort of Sacrifice, and upon a melancholy Occasion, consisted of the tenth Part of an Ephah of Barley-Meal, without any Oil or Frankincense. A Handful of it was burnt upon the Altar, the rest was the Portion of the Priests.

Of Meat-Offerings some were publick for the whole Congregation, and others for private Persons. Those of a publick Nature were three: The twelve Loaves of *Shew-Bread*, which were set before the Lord every Sabbath, and, when taken away, were eaten by the Priests; the two Wave-Loaves, offer'd at *Pentecost*; and the Sheaf, or Omer, of the *first Fruits* of their Harvest. This last (as already observed) was of Barley, the Book 2. p. 143.
Corn that was first ripe. The green Ears were dried by the Fire, then bruised or beaten in a Mortar, or in a Mill; and the Flower, say some of the *Jews*, remained unsifted; and therefore this differ'd from the *raw* Meat Offering first mentioned, which was made of fine wheaten Flower sifted from the Bran. Oil and Frankincense were used with this Offering, and all that was not consumed belong'd to the Priests; but the Frankincense was wholly offer'd to God. This Sheaf was waved before it was offer'd: And the Reason of this Ceremony is thus given by a Rabbi: Every Waving is bringing it this way Rabbi Solomon
and that way, up and down; and the waving it in Levit. 23.
this way and that way was for the restraining of unseasonable Winds, and the waving it up and down was for preventing pernicious Dews.

The Meat-Offerings for particular Persons are Exod. 29. 23.
these: The daily Meat-Offering of the High Lev. 8. 26.
Priest. Every High Priest upon the Day of his

Book IV. Consecration, and every Day ever after, as long as he continued in the Priesthood, was obliged to offer a Meat-Offering baked in a Pan, mixed with Oil, but without Leaven. He was to bring it to the Altar, and divide it into twelve Pieces, which were so exactly separated, that half of them were offer'd in the Morning, and half in the Evening. And this Institution was to be observ'd as long as the Priesthood continued.

Lev. 8. 22.

The Meat-Offering of *Initiation*, which every Priest was to bring when he enter'd upon his Office. This Oblation was the same with that before. And in both these Cases the Priests were not allowed to taste their own Meat-Offerings, but they were wholly consumed upon the Altar.

The *Sinner's* Meat-Offering, which was accepted from a poor Man instead of a Sin-Offering.

Numb. 5. 15.

The Meat-Offering of the *suspected Wife*, that consisted of Barley Meal.

For the making and managing of the Meat-Offerings these were the general Rules. Some Meat-Offerings required Oil and Frankincense; some required Oil, but not Frankincense; some Frankincense, but not Oil; and some neither Frankincense nor Oil. Those that required Frankincense and Oil were these: The Meat-Offering of fine Flower unbaked, those four that were baked, the Meat-Offering of the High Priest, that of the Priest's Initiation, and the Omer of first Fruits. The Meat-Offering joined with a Drink-Offering required Oil, but not Frankincense. The Shewbread required Frankincense, but not Oil; and the Sinner's Meat-Offering, and the Meat-Offering of the suspected Wife, had neither Oil nor Frankincense. Of some Meat-Offerings the Priest took out a Handful, and burnt it upon the Altar, and the rest he had for himself to eat; and some were wholly burnt, and the Priest had no part. These were they out of which the Priest took a Handful, and had the rest himself; The unbaked Meat-Offering of fine Flower,

Flower, and the four that were baked, the Omer Chap. 12.
of first Fruits, the Meat-Offering of the Sinner, and the suspected Wife ; but the Meat-Offering of the High Priest, and of the Priest's Initiation, and that offer'd with a Drink-Offering, the Priest had no Share in these, they were wholly consumed upon the Altar.

The *Drink-Offering* was always of Wine ; it never went alone, but attended upon other Sacrifices. Burnt-Offerings and Peace-Offerings had Meat-Offerings and Drink-Offerings joined with them ; but Sin-Offerings had none. In every Sacrifice where there was a Bullock slain, the Quantity of the Drink-Offering was half a Hin of Wine : For a Ram, the third part of a Hin : For a Lamb, or Kid, the fourth part of a Hin. The Wine was not mingled, nor any of it thrown into the Fire, as the Meat-Offering was ; but it was poured, as the Blood of the Sacrifice, upon the Foundation of the Altar. Numb. 6. 17.
Lev. 23. 18.
Numb. 15 5, 7,
10.

Thus have we taken a short Survey of the Nature and Manner of the *Hebrew* Sacrifices : But, before this Subject be dismissed, it may be proper to enquire how these Sacrifices of Sin, and Trespas-Offerings, and Burnt-Offerings became paid, as the Law prescribed ; for how they became due has been already explain'd. It is possible that the Offender might be unwilling to be at such Expence, tho' he knew he ought to atone by Sacrifice for such a Sin, or Trespas ; and therefore he would spare the Cost of a Lamb or Goat, if he knew he should be undiscover'd, and come off without Punishment. The Provision in this Case was made either by the *Conscience* from within, or a *Penalty* from without. Persons of any Regard to Piety and Religion were always ready to pay Obedience to the Laws, and to expiate for their Sins : They wanted no other Motive but *Conscience* to prevail with them to bring an Offering when they knew they had committed an Offence. But such who acted upon no Principles of Religion, and would willingly save the Charge of

their Offerings, were afraid to refuse their Sacrifices, being liable to the terrible Penalty of *cutting off* for their Contempt. If there was any Evidence produced that the Man had committed such a Sin or Trespas, and he refused to make his Peace, and sue out his Pardon by an Expiation, he was either instantly to set aside an Offering for an Atonement, or his Refusal heightened the Offence; and, as he lay under Guilt, he was to expect a severe Punishment. But as far as this Matter rested upon their own Devotion, the Nation was so zealous of their Rites, and the Sins that deserved *cutting off* were so plain, and within so narrow a Compass, that the proper Sacrifices were seldom denied, especially considering that they verily believed that these Offerings, *ex opere operato*, made a full Atonement, and restored them to Favour.

Another Difficulty about these Sacrifices arises from the Time of their being presented and offer'd. A Man that lived at a great Distance from *Jerusalem*, and had fallen under such an Offence, was he obliged instantly to set aside all Business, and, at great Expence and Inconvenience, hasten thither to offer his Sacrifice? The Provision in this Case was, that the Person who became liable to any Offering might defer the paying of it till the next solemn Festival, when all were obliged to appear before the Lord at *Jerusalem*. And thus, by appointing those three publick Times, the Ease and Accommodation of the People were provided for in that general Service, and a Provision was made for every Man's particular Exigence and Devotion.

C H A P. XIII.

A short Account of the Manner and managing of the Daily Service in the Temple.

IN the short View that has been given of the second Temple, it was observed, that upon the North Side of the Court, towards the North East Corner, there was a Pile of Building called *Beth Mokadb*, or the *Fire-Room*, where there was a Fire constantly kept for the Service of the Priests, and where was the principal Guard about the Temple. Here they slept if they had a Mind; the elder Priests upon Benches, the younger upon the Ground, but not in the holy Garments in which they were to serve. These they folded up, and laid under their Heads for a Pillow; and they slept in their ordinary wearing Clothes.

Now very early in the Morning they got up, and had bathed themselves, and put on the sacred Vestments, against the President of the Service (supposed to be the *Sagan*, or *President of the Lots*) should come. They washed no more that Day, unless after going to Stool, called *uncovering of the Feet*; for after making of *Water*, called the *Water of the Feet*, the washing of the Hands and Feet was sufficient.

When the President comes, he knocks at the Door, and they open to him. They go out of the Room, thro' a Wicket, into the Court, with Candles in their Hands; and there, when they are all enter'd, they divide themselves, and half of them go into the Walk of the Cloister about the Temple, upon the West and South Sides of the Court, and the other half upon the North and East Sides, and both Companies meet at the *Pastry-Man's Chamber*, upon the left Hand of the Gate

Gate of *Nicanor*; and when they met, they asked one another, *Is all safe and well? Yes, all is well.* Then they call up the *Pastry-Man*, that he might make the Meat-Offering of the High Priest.

Book 2. p. 138.

The President then calls upon them to cast Lots, in order to appoint the particular Service that every one was to go about: And the first Lot was to determine who should cleanse the Altar of Burnt-Offering of its Ashes. The Manner of this Ceremony has been already explained. The Priest upon whom the Lot fell leaves his Fellows in the Building *Gazitb* (where the Lots were cast) washes his Hands and Feet at the Laver, and so goes about his Work. He takes a Silver Chafingdish, which usually stood upon the West Side of the Altar, and scrapes the Coals this way and that way, and takes up his Dish full of burnt Coals, comes down with them to the Pavement, turns his Face toward the North, and so goes along till he comes to the East Side of the Altar-rise, and there he lays the Coals in a Heap near the Rise, in a Place where the Garbage of the Birds, and the Ashes cleansed from the golden Altar, were laid.

His Fellow Priests observing that he was come down, immediately wash their Hands and Feet, and taking the Shovels and Hooks for that Service, they turned the Pieces of the last Night's Sacrifice, if any remain'd unconsumed, to the Sides of the Altar; and if they were more than the Sides would hold, they laid them upon the Altar-rise. Then they scrape the Ashes upon a great Heap from all Sides to the Middle of the Altar, and taking up a Quantity, as much as filled a Vessel of half an Omer, brought them down to the Pavement, and other Priests in lesser Vessels carried them out of the City into a calm Place, where they should not be scatter'd by the Wind. And these Ashes were never put to any Use.

This Duty of cleansing the Altar commonly began about the Dawning of the Day; but upon the three solemn Festivals they set about it sooner, and

and upon the Day of Expiation they began from Midnight. When the Ashes were brought off, they go about making the Fire. Now there were three Fires continually made upon the Altar; The principal, called the *great Pile*, was made first, somewhat towards the East Side. The second was made of Fig-tree only upon the Side of it, from which the Coals were taken to be carried into the Holy Place for the burning of the Incense. The third Fire was made indifferently upon any Part of the Altar, and served for no other Use but to preserve the Fire, that it should not go out. When the Fires were made, the Priests laid the Parts of the last Night's Sacrifice that were not burnt upon it again, came down from the Altar, returned into the Room *Gazith*, and there they are called by the President to cast Lots again.

The Design of this second Lot was to determine thirteen Services more, to be assign'd to so many particular Men. The Offices were these; to kill the Sacrifice, to receive and sprinkle the Blood, to cleanse the Altar of Incense, to dress the Candlestick and Lamps, to bring the Head and Legs of the Sacrifice to the Rife of the Altar, to carry his two Shoulders, to bear the Rump and the Feet, to carry the Breast, Weasand, and Plucks, to bring the two Loins, to carry the Intestines, to bring the Meat-Offering, to carry the Meat-Offering of the High Priest, and to bring the Drink-Offering. The first of these Employments was determined in the same manner as before, and the rest fell in Course to the Persons as they stood in Order behind him who was allotted to the first of these Services. Such of the Priests who had none of these Employments design'd them, put off their sacerdotal Garments, all but their linen Breeches, and went about the more servile Offices, such as fetching out the Vessels, and removing the Ashes that were brought from both the Altars.

Then

Then the President calls to them, *See whether it be time to kill the Daily Sacrifice*; and one or other of them goes to the Top of some of the Buildings about the Temple, and when he finds it to be fair Day, he says, *It is fair Day*. But, says the President, *is the Heaven bright all up to Hebron?* He answers, *Yes*. Then, says he, *go and fetch the Lamb out of the Lamb-Room*; and so he does. And tho' he had been searched before whether he had any Blemish, yet they examine him again by Candlelight, tho' to kill him but by Day-light was unlawful. Then was he brought by the Person who was to kill him to the Place of the Rings, and the rest follow, and wait to discharge their several Offices. Others fetch out the ninety three silver and golden Vessels, which were to be used that Day, and in one of them they give the Lamb Water to drink; for by that Means they thought he would flea the easier.

The Seniors, who had the Keys of the Gates of the Court, when they saw their Time, caused the Gates to be opened; and at the opening of the last Gates of the two Courts the Trumpets sounded, and gave notice to the *Levites* and *Stationary Men* to give their Attendance. At last the Gate of the Temple was open, that the two Priests might go in whose Office it was to dress the Lamps and the golden Altar; and for that purpose they had two golden Vessels, the one they called *Teni*, and the other *Coz*. When the Noise of the opening of the Temple-Gate was heard, the Lamb was slain; and while he was slaying, the Altar of Incense was cleansed; and while the Blood was sprinkling, some of the Lamps were dressed. The Priest who had the dressing of the Altar took the golden Dish *Teni*, and set it before the Altar, from whence he took a Handful of Coals and Ashes, and put them into it, and brushed in the rest, left it standing there, and so came out. The Dresser of the Lamps stepped up upon a great Stone that lay before the Candlestick, in which were cut three Steps,

Steps, took the Yarn and Oil from the Lamps that were out, put in new, and lighted them at those that were burning ; but the *Western Lamp*, that is, the middlemost, which stood bending Westward toward the most Holy Place, was not to be lighted but by Fire fetched from the Altar of Burnt-Offering. The Lamps that were burning he snuffed, and dressed, and supplied with new Oil. And thus he did by five Lamps ; for he dressed not all the seven at once. Then he set down his Dish Coz upon the second Step, and so came out. In the mean time the Blood of the Lamb was sprinkled, the Sacrifice flead and divided, the Pieces were carried to the Altar, salted, and left there. And now they go into the Room *Gazith*, which they used as an Oratory for publick Prayers.

Then the President calls upon them to go to Prayers ; which they begin with an Address to God, that he would have Pity upon them as he had upon their Fathers, and incline them to understand and practise the Doctrine of his Laws. Then they rehearse the ten Commandments, and after that they say over their Phylacteries.

Now follows a third Lot for the burning of Incense. And the Priest designed for this Office took a silver Dish, in which there was a Censer full of Frankincense ; another took another Dish, and went to the Top of the Altar, and from thence took some burning Coals, and came down. These two were obliged to go into the Temple, and as they went they struck upon a great Instrument (like a Bell perhaps) that lay between the Altar and the Porch, which making a very great Noise, gave notice to the Priests and Levites to come and attend the Service : And, say the Jews, by this means the *Head*, or Chief of the *Station*, knew when to bring up those that had been unclean, and had not yet their Atonement made, into the Gate of *Nicanor*, in order to have them atoned for.

Book 2. p. 226.

Tamid. Perek.

As



As the two Men who are to burn Incense go up the Steps, the two who had been in before to cleanse the Altar of Incense, and to dress the Lamps, go up before them. He that had cleansed the Altar goes in, takes up his Dish *Ten*, worships, and comes out. He that dressed the five Lamps dresses now the other two, takes up his Dish *Coz*, worships, and comes out. He who went in with the Censer of Coals, after he had disposed the Incense, leaves the other there, and comes out also. The Priest within does not kindle the Incense, till the President without calls to him, *Sir, offer the Incense*; and when he had given the Signal, the Incense is set on fire, and all the Company in the Court withdraw downward from the Temple to finish the rest of their Prayers. The Time of burning the Incense is thus stated by Tradition: The Incense of the Morning was offer'd between the sprinkling of the Blood, and the laying the Pieces upon the Altar; and of the Evening between the laying of the Pieces upon the Altar, and the Drink-
Offering.

Besides the Prayers already mentioned, they used four Prayers more at the Morning-Service. The first was a Confession of God's Truth, and Kingdom, and Glory; the second, that God would accept the Burnt-Offering, and Prayer, and Service of *Israel*; the third, that he would appoint Peace, and Goodness, and Compassion for them, and remember them in the Book of Life; and upon the Sabbath the Course that went out used a solemn Benediction, as a Farewel, upon the Course that came in, in these Words: *He that caused his Name to dwell in this House cause to dwell among you Love, and Brotherhood, and Friendship, and Peace.*

When the Prayers were finished, a fourth Lot was cast to design the Priest that was to lay the Pieces of Sacrifice upon the Altar. Which being done, the Priests, especially those who had been in the Holy Place, stood upon the Stairs that
went

went up into the Porch with the holy Vessels that they had used in their Hands, and solemnly blessed the People.

After the Benediction the Meat-Offering was offer'd, and then the Meat-Offering of the High Priest, and last of all the Drink-Offering ; and then began the Song and Musick before-mention'd, and upon every Stop of the Song the Trumpets sounded, and the People worshipped ; and having done so at the last close, they departed.

This was the Order of the common Service at the Temple Morning and Evening, except that at the Evening there was a small Difference from this Rubrick ; as, that the Persons design'd by Lot to officiate in the Morning continued in Duty in the Afternoon ; only about the Matter of burning Incense they cast Lots again among the Course that served that Day, that had never burnt Incense before ; but if all of them one time or other had been upon that Employment, then the Priest who served in the Morning performed likewise at the Evening, without casting the Lot again.

C H A P. XIV.

The Fasts of the Hebrews. The Day of Expiation.

I Come now to speak of the publick *Fasts* and *Festivals* of the *Hebrews*, in the Celebration of which a great Part of their Religion consisted. Of Fasts there was no more than one appointed by the Law of *Moses*, called the *Fast of Expiation* ; tho' in succeeding Times many more were inserted into the *Jewish* Calendar by the Authority of the State, which will properly be consider'd in the next Chapter.

Book IV.

Lev. 16. 1, &c.

The Institution of this solemn Day was first occasioned from this; that *Moses* on that very Day, after three several forty Days Fasts, came down from the Mount, having obtained *Israel's* full Peace with God, and Reconciliation, and brought now with him the renewed *Tables*, and a full Commission to build the Tabernacle, and to set up a solemn Worship in the midst of them.

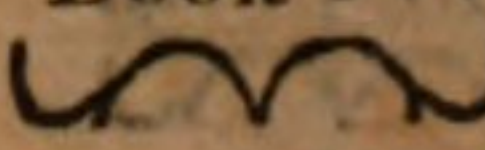
The great Day of *Expiation* was a most severe Fast, kept every Year on the tenth Day of the Month *Tizri*, which answers to our *September*. Upon this Day the High Priest was allow'd by God to enter into the Holy of Holies, the Place of God's special Presence; and upon this Day he was permitted to go in but four times, once to burn Incense, a second time to sprinkle the Blood of the Bullock, then to sprinkle the Blood of the Goat, and, lastly, to fetch out the Censer wherein he burnt Incense. If he went in a fifth time, he died (as the *Jewish* Writers will have it) for his Presumption. Upon this Day likewise the High Priest had the Privilege to pronounce the Word *Jehovah*, which was the proper Name of God, and was never to be spoken, unless once in a Year by the High Priest on his entering the Holy of Holies upon the great Day of Expiation.

That the High Priest might execute his Office on that Day as the Solemnity required, when he went to the Temple seven Days before this great Day of Atonement, he was conducted with magnificent Pomp from his own House, accompanied by the King, and the whole *Sanhedrim*, the royal Family, and the whole Quire of Priests. When he came to the Temple he was set apart in a Chamber appointed for that Purpose, to prepare himself for the sacred Offices of that Day; and particularly left his Wife, proving to be in her Separation, should bring upon him an Uncleaness of seven Days, and so prevent him of being fit for that Day's Services. They also appointed another Priest as his Substitute, to perform

form the Service of that Day, if it should happen that any Uncleanness did befall him, that he could not officiate, that so the Service should not fall to the Ground.

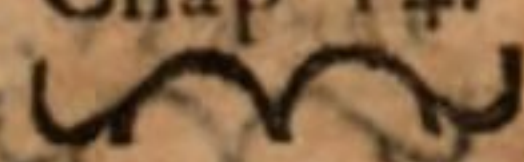
Every Day of these seven they caused him to sprinkle the Blood of the daily Sacrifice, to burn the Parts of it, to offer the Incense, and dress the Lamps, that he might be the better inured to those Services on that Day when it came. On the third Day, and on the seventh, they besprinkled him with the Ashes of the red Heifer, for fear he might have been defiled by the Dead, and not aware of it. And lest he should be ignorant of his Duty (as some proved in the latter End of the Jewish State, when the High Priesthood was bought for Money) or forgetful of his Office, the Sanhedrim sent some to read to him the Rites of this Day, and directed him in the Rubrick and Order of the Day's Service, addressing him in this Form; *Sir, High Priest, read thou thy self, it may be thou hast forgotten, or it may be thou hast not learned.*

On the Eve of the Day of Expiation, that is, on the Day before, in the Morning, they brought him to the East Gate of the Courts, and there they made Bullocks, and Rams, and Lambs to pass before him, that he might still be the better acquainted with every Thing that he had to do. After this the Elders of the Sanhedrim deliver'd him over to the Elders of the Priesthood, who brought him into the Chamber of *Abhtenes*, that there he might learn to hand the Incense; and there they gave him this Oath: *Sir, High Priest, we are the Messengers of the Sanhedrim, and thou art our Messenger and the Sanhedrim's; we adjure thee by the Name of him that dwelleth in this House, that thou alter not any Thing of what we have spoken to thee:* And so they parted weeping. Now the Reason of this solemn Adjuration was upon the Account of the *Sadducees*, who affirmed that he might burn Incense without the Veil, and so enter into the most Holy Place, directly contra-

Book IV.  ry to the divine Appointment, which enjoined him to do it *within*, where no Body could see what the High Priest did, and consequently could not tell whether he performed the Service there aright ; therefore they took this Oath of him in the latter Ages of their State, when some of the Faction of the *Sadducees* were thrust into the Priesthood.

The Evening of the Day being come, they suffered him to eat but sparingly, because Fullness would make him drowsy, and for fear of nocturnal Pollution, and lest any Accident in the Night should make him unfit to officiate the next Day. All the Night, if he were a Man of Ability, he read and expounded the Scriptures to them that were with him ; if he were not, some other Person did it for him.

The Day being come, the High Priest is to prepare himself for the Business of the Solemnity. And first he puts off his ordinary wearing Clothes, bathes himself in Water upon the Roof of the Room *Happarbab* (a fine Sheet hanging between him and the Sight of the People) wipes himself dry with a Towel, and puts on the rich golden Garments of the High Priesthood, washes his Hands and Feet, kills the daily Sacrifice, burns the Pieces, offers the Incense, dresses the Lamps, and does all the Service belonging to the ordinary daily Service ; and so he does by the Bullock and seven Lambs of the extraordinary Sacrifice. And when he had done with these, he washed his Hands and his Feet again. Then he put off his rich Robes again, and washed himself, and put on the white Linen Garments, the Coat, the Breeches, the Girdle, and the Mitre. These Garments were made of the most precious Linen, brought from *Pelusium*, a City in *Egypt* famous for the richest and whitest Manufacture of that kind, that the High Priest might appear splendid in the most simple Habit wherein he ministered. He was obliged to provide a young Bullock for a Sin Offering, and a
Ram



Ram for a Burnt-Offering, to be offer'd for himself and his Family. This Bullock stood between the Temple and the Altar ; and the High Priest going up to him, presented him before God to be sacrificed, and, laying his Hands upon his Head, he made the following Confession : *O Lord, I have sinned, done perversly, and transgress'd before thee, I and mine House. O Lord, expiate the Sins, Perversities, and Transgressions whereby I have sinned, done perversly, and transgressed, I and mine House. As it is written in the Law of Moses thy Servant, saying, For on this Day he will expiate for you, to purge you from all your Sins before the Lord, that ye may be clean.*

The Sacrifices before-mention'd were appointed to expiate the Sins of the High Priest and his Family. The People likewise were obliged to provide two Goats, of equal Stature, of the same Colour, and the same Price (as the Hebrew Doctors say) as an Expiation and Atonement for the Sins of the whole Nation. These two Goats, which made but one Sin-Offering, were brought into the inner Court of the House of the Lord, and there, on the North Side of the Altar, presented before the High Priest ; the one to be what is called the *Scape-Goat*, and the other to be sacrificed. And in order to determine which of them should be for each purpose, there were two Lots appointed to decide the Matter. The Method was this : The Goats being put one before the right Hand of the High Priest, and the other before the left Hand, (on his right Hand likewise stood his *Sagan*, or *Vicar*, and on the left stood the Head of his Father's House) an Urn, which they called *Calpi*, was brought, and placed in the middle between them, and two Lots were cast into it. (They might be of Wood, Silver, or Gold ; but under the second Temple they were always of Gold.) On the one of these Lots was written *for the Lord*, and on the other *for the Scape-Goat*. Then the Priest, having shaken the Urn, put both his



Hands into it, and with his right Hand took out one Lot, and with his left Hand the other ; and according to the Writing on them were the Goats appointed, as they stood on each Hand of the High Priest, either *for the Lord*, to be sacrificed to him, or to be the *Scape-Goat*, to be let escape into the Wilderness : That is, if the right Hand Lot were *for the Lord*, then the *Sagan*, who stood there, said, *My Lord, lift up thy right Hand* ; and the Goat that stood before him at the right Hand was to be sacrificed. If the Lot of God was brought up in his left Hand, the Head of the Fathers said, *Lift up thy left Hand* ; and the left Hand Goat was to be sacrificed. And so the Priest let the right Hand Lot fall upon the Head of the Goat that stood on the right Hand, and his left Hand Lot upon the other. It is said by the *Jews*, that till the Death of *Simon the Just*, the High Priest always drew out with his right Hand the Lot *for the Lord*, and with his left Hand that *for the Scape-Goat* ; but afterwards with each Hand sometimes one Lot, and sometimes the other.

As soon as the Goats were thus appointed each to their proper Use, the High Priest bound upon the Head of the *Scape-Goat* a long Piece of Scarlet, called a *Tongue*, because it was broad and fashion'd like a Tongue ; and they expected that when it was tied upon the *Scape-Goat's* Head it should turn white. And so they say it did till the Death of *Simon the Just*. The changing of red into white was understood as a Sign that God accepted the Expiation of that Day ; which they founded upon that Text in *Isaiah*, *Though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wool.*

Ch. I. v. 18.

The two Goats being thus devoted to God, the High Priest returned again to his own Bullock where he left him standing, and laying his Hand upon his Head a second time, he makes a second

second Confession in the very same Words that he had done the former, save that when he had said, *Wherein I have sinned, done perversly, and transgressed before thee, I and my Father's House,* he added, *and the Sons of Aaron thy holy People, as it is written in the Law of Moses, &c.* When he had finished the Confession, he killed the Bullock with his own Hands; for tho' all other Sacrifices might be slain by any Person, yet the High Priest himself was bound to kill this. When he had received the Blood into a Bason, he deliver'd it to another Priest to keep it in continual Agitation, till he had offer'd Incense in the Holy Place, that so it might not grow thick, and be clotted, but be kept liquid and thin, fit to be sprinkled before the Mercy-Seat.

From the brazen Altar where the Bullock was slain he then took with his right Hand a Censer full of Coals, and set them down upon a Bench in the Court; and from a Vessel brought him, with his left Hand he took as much Incense as his Hand would hold, and put it into a Cup. The Censer of Coals he took in his right Hand (because it was hot and heavy, otherwise he should have carried it in his left) and the Cup of Incense in his left Hand, and so he went within the Veil which divided the Holy Place from the Most Holy, and came up to the Ark, and there he sets his Coals down, empties the Incense into his Hands again, and so lays it on the Coals, and stays till all the Room was full of Smoke, so that the Mercy-Seat, the Place of the Residence of the divine Glory, could not be seen. He enter'd with his Face towards the South, and so went side-ways (for he might not look on the Ark, where the divine Glory was) till he came to the Staves of the Ark, where he set down the Censer, and put on the Incense. And having filled the House with Smoke, he went out backward (out of Reverence to the divine Majesty) into the Place without the Veil, where when he was come he made this short Prayer: *May it please*

please thee, O Lord God, that this Year may be hot, and also wet, that the Scepter may not depart from the Family of Judah, nor thy People of Israel want Food, and that the Prayer of the Wicked may not be heard. Then he presently went out of the Sanctuary, and shewed himself to the People, that they might not suspect he had done amiss, and miscarried in his Office; for so, they say, it sometimes happen'd, that the High Priest having violated these holy Rites appointed by God, was struck dead in the Holy Place.

This being accomplish'd, he went to the Priest, whom he left at the Altar of Burnt-Offering stirring the Blood in the Bason, and taking it from him, went with it into the Most Holy Place (the second time) within the Veil; and standing Eastward of the Mercy-Seat, with his Face towards it, he sprinkled of it eight times with his Finger, once upward towards the upper Part of the Mercy-Seat, and seven times downward towards the lower Part of it, between the Bars of the Ark. When he had so done, he retired; and having set the rest of the Blood in the Bason in the Holy Place, he came out.

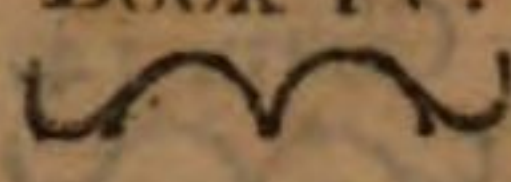
Then he proceeded to kill the Goat devoted for Sacrifice. The Blood was received into a Bason, as that of the Bullock was, which he carried into the Most Holy Place within the Veil, and sprinkled it there eight times, as he had done the Blood of the Bullock; but whether he first burnt Incense, as he had done before he brought in the Blood of the Bullock, is uncertain. It is likely the Fume that had been then made still remained, so that there was no need to renew it. When this had been done within, the High Priest was to do the same without in the Sanctuary; where he sprinkled first the Blood of the Bullock eight times, and then the Blood of the Goat, before the Veil which parted the Sanctuary from the Holy of Holies. During this Action, none of the Priests who used to attend in the Tabernacle were to come into it, till the High

High Priest had expiated its Uncleanneſs, which it was ſuppoſed to have contracted by their coming into it all the Year before. Then was the Blood of the Bullock and of the Goat mingled together, with which the High Priest ſprinkled the golden Altar, going round about it. He began firſt with the North-Eaſt Corner, ſo proceeded to the North-Weſt, and South-Weſt, and ended at the South-Eaſt. Then ſprinkled he the Body of the Altar it ſelf ſeven times, and ſo came out, and poured the Remainder of the Blood at the Foot of the Altar of Burnt-Offering, on the Weſt Side.

One of the Goats that were devoted to be expiatory Sacrifices being ſlain, the other was now brought to be made an Expiation for Sin after another manner. The High Priest was firſt to lay his Hand upon the Head of the Beaſt, and then he made this ſolemn Confefſion: *Ab! Lord, thy People, the Houſe of Iſrael, have ſinned, and done perverſly, and tranſgreſſed before thee; I beſeech thee now, O Lord, expiate the Sins, Perverſities, and Tranſgreſſions which the Houſe of Iſrael, thy People, have ſinned, done perverſly, and tranſgreſſed before thee: As it is written in the Law of Moſes thy Servant; For on this Day he will expiate for you, to purge you from all your Sins, that you may be clean before Jehovah.* Which laſt Word *Jehovah*, as ſoon as all the Priests and the People that were in the Court heard pronounced by the High Priest, they bowed, and fell down flat upon their Faces, and worſhipped, ſaying, *Bleſſed be the Name of his glorious Kingdom for ever and ever.* Thus the High Priest by Impoſition of Hands, and confeſſing the Sins of the People over the Goat (with Prayer to God to remit them) charged them upon the Goat, and the Punishment of them was transferred from the People.

The modern Jews, becauſe there can be no proper Sacrifice (the Temple being deſtroy'd) the Men take a white Cock upon this Day, the Women a Hen. This Cock they ſwing three times

Buxtorf. Synagog. cap. 21.

 about the Priest's Head, saying, *This Cock shall be a Propitiation for me.* Then they kill him, confessing themselves worthy of Death, and they cast the Intrails upon the Top of the House, that some Raven or Crow might carry both them and their Sins into the Wilderness.

As soon as the Confession was made, the Goat was sent away into the Wilderness by a Person prepared before-hand; but he was seldom an *Israelite*. It is not certainly known what Wilderness this was; but the *Hebrews* call it the Wilderness of *Tzuk*, which, they say, was ten Miles from *Jerusalem*, and that at the End of each Mile there was a Booth erected, where Men stood ready with Meat and Drink, which they offer'd to him that went with the Goat, lest he should faint by the way. The Nobles of *Jerusalem*, they add, accompanied him the first Mile, further than which they might not go, because this Day was a Sabbath. After which, they that were in the first Booth went with him to the next, and they that were there to the third, and so forward to the last, that they might be sure to have this great Work done, of carrying their Sins quite away from them. When he came to the last Stage, no Body accompanied him that led the Goat any further, but he went the tenth Mile alone by himself, and the Men in the Booth only stood looking to see what he did with it. The Goat was led to the Top of a Rock, and then let loose, to carry the Sins of the People out of Sight. Till the Time of *Simon the Just*, the *Talmud* says, this Goat was always dashed in pieces in his Fall, on his being let loose, over the Precipice; but that afterwards he always escap'd, and flying into *Arabia*, was there taken and eaten by the *Saracens*.

The *Jews* will have it, that a Piece of *Scarlet Cloth* being tied upon the Horns of the *Scape-Goat* (as another was about the Neck of the Goat which was sacrificed) when the Man had brought it to the Top of the Rock *Tzuk*, he divided the Cloth

Cloth into two Pieces, and let the Goat go away with one, but tied the other to the Rock, that he might see when it changed Colour, and became white; as they say it did when the Goat was thrown down headlong. Antiently, they say, this Scarlet Cloth was tied to the Gate of the Temple, and if it turned white when the Goat was sent away (as they pretend it usually did) there was great Joy among the People, because it was a Sign that their Sins were forgiven: But if it did not change its Colour into white, they hung down their Heads, and were full of Sorrow, looking upon it as a Token of God's Wrath. And this is that *Scarlet Tongue*, which, the *Talmud* says, looked always white till the Death of *Simon the Just*; but afterwards sometimes white, and sometimes red.

After the Goat was sent away, the High Priest returned to the Service again, and cut in pieces the Bullock and Goat that he had slain, and whose Blood he had brought within the Veil, and laid their Inwards upon the Altar to be burnt; but their Pieces he deliver'd to some who carried them into a clean Place without the Camp, and afterwards without the City of *Jerusalem*, where they were intirely consumed with Fire. The Person who burnt these Sacrifices, which were charged with so many Sins, contracted a Pollution, and was order'd to purify himself by washing his Clothes, and bathing himself in Water, before he was admitted into the Camp. Then the High Priest read a Section or two out of the Law, and offer'd eight several Prayers to God. Then he washes his Hands and Feet, puts off his Linen Clothes, bathes himself, puts on his rich Garments, washes his Hands and Feet again. Then he offers a Ram for himself, and another for the People, and seven Lambs for the additional Offering of the Day. And then he offer'd the daily Evening Sacrifice. This done, he washed his Hands and Feet again, put off his rich Garments, and put on the Linen Garments, washed

Book IV.

~~~~~ washed his Hands and Feet, and went into the Most Holy Place to fetch out the Censer, with the Dish or the Cup which he carried in when he went to burn Incense. When he came out, he wash'd, and put on his golden Garments, and offer'd Incense upon the golden Altar, and trimmed the Lamps. Which being done, they brought him his own Garments which he wore constantly; and when he had put them on, they accompanied him to his House, where he entertained his Friends with a Feast, being come out of the Sanctuary in Peace, that is, safe, and in Health; for by shifting his Garments, and washing so often, he was in danger to catch cold, as we speak. And they did sometimes fall into various Diseases upon this Occasion; and some died in the Holy Place, not having perform'd the Service duly.

This Solemnity was observ'd with Fasting and Abstinence, not only from all Meat and Drink, but from all other Pleasure whatsoever; insomuch that they might not wash their Faces, much less anoint their Heads, nor wear their Shoes, nor use the Marriage-bed, nor (if their Doctors say true) read any Portion of the Law which would give them Delight. They refrain'd likewise not only from Pleasure, but from Labour; nothing being to be done upon this Day but confessing of Sins, and Repentance.

C H A P.



CHAP. XV.

*The manner of Fasting. The publick Fasts observed by the Jews, to the Destruction of Jerusalem.*

**B**Esidesthe solemn Fast of *Expiation*, instituted by divine Authority, the Nation of the *Jews*, without any Warrant from the Law of *Moses*, did, upon publick Occasions, set aside Days and Seasons for Humiliation and Fasting; and these are called the *Fasts of the Congregation*. These are the Calamities, says a Rabbi, for which the Congregation enjoins a Fast: When they are afflicted by their Enemies in a Siege, by the Sword, Pestilence, a hurtful Beast, Locusts, the Caterpillar, Milderew, Blasting, Abortions, Diseases, Scarcity of Bread, and Drought. These publick Fasts were not appointed for many Days successively; because it was impossible to observe them with a proper Severity; but upon the second and fifth Days of the Week, that by that Intermission they might the better give themselves up to Mortification and Abstinence; for upon these solemn Seasons they never refresh'd themselves with eating till the Evening; and their publick Fasts began an Hour before the Sun was down, and continued strictly till Midnight the following Day; but they were allowed to indulge freely before they enter'd upon the time of Fasting. Upon these Days Sackcloth was worn next the Skin, the Clothes were rent, which were Expressions of the greatest Heaviness and Sorrow. All publick Diversions were forbidden, no Shoes were worn; there was no washing the Hands or Face, no bathing of the Body, no anointing with Oil, but Ashes were sprinkled upon the Head; they lay down in the Dust, the Temple and Synagogues

Maimon.  
Taanith. c. 2.



Book IV.

nagogues were throng'd with Votaries, the Scriptures were read with a loud Voice, their Prayers were long and lamentable, their Conversation grave and full of the Business of the Day, their Countenance dejected, with all the outward Signs of the most serious Devotion and Repentance.

Ibid. cap. i.

The same Rabbi, speaking of the Fasts of private Persons, gives an account of the Occasions that obliged a Man to fast for private Afflictions. If any that belong'd to him be sick, or lost in the Wilderness, or confin'd in Prison, he was bound to fast in his behalf. It was usual for a single Person to devote himself to stated and repeated Fasts for the sake of Religion, even when there was no Calamity or Affliction of Life to urge him to it; and those that did so observed the same Days and Severities as were used at those solemn Times that were commanded by the publick Authority of the State.

The publick Fasts are dispos'd in the Jewish Calendar in this Order:

Levit. 10. 1.

In the first Month of the ecclesiastical Year (the Month *Abib* or *Nisan*) were appointed, upon the first Day, a Fast upon the account of the Death of *Nadab* and *Abihu*, the Sons of *Aaron*; on the tenth, for the Death of *Miriam*; and on the 26th, for the Death of *Joshua*.

In the second Month (the Month *Iyar*) upon the tenth Day, a Fast for the Death of *Eli*, and because the Ark was captivated by the *Philistines*; upon the twenty-eighth, a Fast for the Death of *Samuel*.

In the third Month (the Month *Sivan*) upon the twenty-third Day, a Fast because the revolted Tribes were hinder'd by *Jeroboam* from bringing their First-Fruits to *Jerusalem*.

Jerem. 52. 6.

In the fourth Month (the Month *Tamuz*) upon the seventeenth Day, a Fast because the City was set on fire by the *Chaldeans*.

In the fifth Month (the Month *Ab*) upon the ninth Day, a Fast for the Destruction of the Temple by the *Chaldeans* and the *Romans* after them.



them. These Fasts of the fourth and fifth Months are mention'd by the Prophet *Zechariah* as observ'd annually from the Desolation of *Jerusalem* to his Time, which was seventy Years. Upon the eighteenth Day, a Fast because the Evening Lamp went out in the Reign of *Ahaz*.

In the sixth Month (the Month *Elul*) upon the seventeenth Day, a Fast upon the account of the Death of the *Spies* who brought an evil Report upon the Land.

In the seventh Month (the Month *Tisri*) upon the third Day, a Fast for *Gedaliah*, who was slain at *Misspah*, and all the *Jews* that were with him were scatter'd. Upon the seventh Day, a Fast because of the Sin of the Golden Calf.

In the eighth Month (the Month *Marheshvan*) upon the sixth Day, a Fast for the Misfortunes of *Zedekiah*, who had his Children kill'd before his Face, and then his Eyes put out by the Command of the King of *Babylon*. Upon the nineteenth Day, a Fast to atone for the Sins the People had been guilty of upon the account of the Feast of Tabernacles. Upon the twenty third Day, a Fast because the Sanctuary was made desolate and the Altar profaned by the *Syrians*. 1 Macc. 4. 46.

In the ninth Month (the Month *Cisleu*) upon the seventh Day, a Fast upon the account of *Jehoiakim*, who burnt the Book of the Prophecy of *Jeremiah* that was written by *Baruch*.

In the tenth Month (the Month *Tebeth*) upon the tenth Day, a Fast, because in that Month the *Chaldeans* began the Siege of *Jerusalem*.

In the eleventh Month (the Month *Shebet*) upon the fourth Day, a Fast in Memory of those just Men who died in the Days of *Joshua*. Upon the twenty-third Day, a Fast because of the War between the other Tribes and that of *Benjamin*, occasion'd by the Death of the *Levite's* Wife. Judg 2. 10.

In the twelfth Month (the Month *Adar*) upon the seventh Day, a Fast in Memory of the Death of *Moses*.



There are many other Fasts to be met with at this time in the *Jewish* Calendar, which, because they relate to Matters of small Importance, and were instituted, it is supposed, since the Destruction of their Nation and Government, deserve no mention in this Place.

## C H A P. XVI.

*The Festivals of the Hebrews. The Celebration of the Sabbath.*

**I**T has been anciently observ'd that the *Syrians* were great Lovers of Feasts, which made it the more reasonable, if they were so in the Days of *Moses*, that the *Hebrews*, who were to be their Neighbours in the Land of *Canaan*, should be obliged to the Observation of Festivals, weekly, monthly, and yearly, in Honour of God and his Providence, from whence they are properly called the *Feasts of the Lord*.

The *Sabbath* was the greatest of all Solemnities, returning once every Week; and therefore it is placed at the Head of all the Festivals, which are likewise called *Sabbaths*, but not in so eminent a degree. The Word in the Original signifies *Rest*, and it was expressly appointed as a *Sabbath of Rest*; because God then rested from his Works, in Memory of which they were to keep this Day free from Labour, that the Belief of the Creation of the World might be fix'd in their Minds; for it was a common Saying of the *Jews*, that whoever did any Work upon the *Sabbath-day* denied the Work of the Creation. They were commanded to rest this Day from all bodily Labour, as not to kindle a Fire to dress the Meat they eat upon it; which is not required upon any other Day, but the Fast of *Expiation*. Concerning these Days alone it is said, *Thou shalt do no Work upon it*. But of the Days of the other Feasts no more is forbidden,



forbidden, but *Thou shalt do no servile Work therein*; that is, the Labour they used to put their Slaves to was prohibited; for though they might not bake nor boil upon the *Sabbath*, nor upon the Day of Expiation, yet upon other solemn Days they were allow'd to make Provision for their Tables, and for the Sustainance of Nature. And this Sabbatical Rest was to be observed, not only while they lived upon *Manna* in the Wilderness, (when God gave them a double Portion upon the sixth Day, that they might prepare it against the *Sabbath*) but in all Places wherever they dwelt afterwards. A willful Profanation of the *Sabbath* was a sort of Sacrilege, and the Offender was to be stoned to Death. But notwithstanding the Severity of this Injunction, the same Offices were executed in the Temple upon the *Sabbath* as upon common Days; for it was proverbial to say, *There is no Sabbatism in the Temple.*

The Designation of the Day, on which the *Sabbath* was to be observ'd, is thus judiciously explain'd by Mr. Mede: " The *Sabbath*, says he, includes two Respects of Time; first, one Day of the seven, or the seventh Day after the six Days Labour; secondly, the Designation or pitching that seventh upon the Day we call *Saturday*. In both, the Sabbatical Observation was a Sign and Profession that *Jehovah*, and no other, was the God of *Israel*; the first according to his Attribute of Creator, the second of Deliverer of *Israel* out of *Egypt*; for by sanctifying the seventh Day, after they had labour'd six, they profess'd themselves Vassals and Worshipers of that only God who created the Heaven and the Earth, and having spent six Days in that great Work, rested the seventh Day; and therefore commanded them to observe this suitable Distribution of their Time, as a Badge and Livery that their religious Service was appropriate to him alone. But since they might profess this Acknowledgment, as well by any other six Days working and a seventh's resting,

" as

Book 1. Dis. 15.





“ as by those they pitched upon, there being still  
 “ (what six Days soever they had labour’d, and  
 “ what seventh Day soever they had rested) the  
 “ same Conformity with their Creator, let us see  
 “ the Reason why they pitched upon those six  
 “ Days wherein they labour’d for labouring Days  
 “ rather than any other ; and why they chose that  
 “ seventh Day, namely *Saturday*, to hallow and  
 “ rest in rather than any other. And this was,  
 “ that they might profess themselves Servants of  
 “ *Jehovah* their God in a Relation and Respect  
 “ peculiar and proper to themselves ; to wit,  
 “ that they were the Servants of that God which  
 “ redeemed *Israel* out of the Land of *Egypt* and  
 “ out of the House of *Bondage* ; and upon the  
 “ Morning-Watch that very Day which they kept  
 “ for their *Sabbath*, he overwhelmed *Pharaoh* and  
 “ all his Host in the *Red-Sea*, and saved *Israel*  
 “ that Day out of the Hand of the *Egyptians*.  
 “ But whether this Day were in Order the  
 “ seventh from the Creation or not the Scripture  
 “ is silent ; for where it is called in the Com-  
 “ mandment the seventh Day, that is in re-  
 “ spect of the six Days of Labour, and not other-  
 “ wise ; and therefore whensoever it is so called,  
 “ those six Days of Labour are mention’d with  
 “ it. The seventh Day therefore is the seventh  
 “ after the six Days of Labour ; nor can any  
 “ more be inferr’d from it. The Example of  
 “ the Creation is brought for the *Quotum*, one  
 “ Day of seven, and not for the Designation of  
 “ any certain Day for the seventh. Neverthe-  
 “ less, it might fall out so by Disposition of di-  
 “ vine Providence, that the *Jews* designed seventh  
 “ Day was both the seventh in Order from the  
 “ Creation, and also the Day of their Delive-  
 “ rance out of *Egypt*. But the Scripture no  
 “ where tells us it was so, (howsoever most Men  
 “ take it for granted) and therefore it may as  
 “ well be not so.”

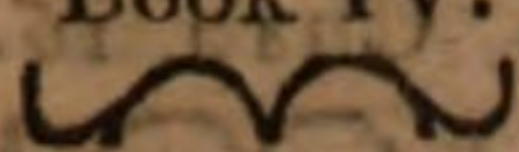
To introduce the Festival of the *Sabbath* with  
 more Solemnity, it had a *Vigil* before it, called  
 the



the *Vesper of the Sabbath*, and the *Day of Preparation*, which began about three o'clock in the Afternoon the Day before. They began the *Sabbath* from Sunset, and at the same time of the Day they ended it; and from the time of the Evening-Sacrifice they disposed themselves to *prepare* for the strict and solemn Celebration of it. This *Parasceue* was proclaimed by Sound of Trumpets or Horns, and by two Soundings more than were used at other times; the first gave notice to the People to cease from their Work, the other was to distinguish between the common Day and the holy Day that was then approaching. This *Eve of the Sabbath* was observed with a particular Holiness: They were to set nothing on work but what would be compleated before the *Sabbath* came in; not to undertake a Journey which they could not finish before the Sun was set; nor were the Courts of Justice to sit upon Life and Death; all Artificers were forbidden to work, except *Shoemakers* and *Tailors*, who were useful to mend and repair what they wore. *Scribes* likewise were allowed to study, that they might be prepared to expound the Law the next Day; and these were indulged but half the time of the *Preparation*. The most noble and wealthy among them, who had many Servants at command, would with their own Hands promote this Preparation; so that sometimes the Masters themselves would chop Herbs, sweep the House, cleave Wood, kindle the Fire, and do other Services again the *Sabbath* came in. The *Jews*, by a Decree of *Augustus* the Roman Emperor, were exempt from Summons into any Court of Justice upon *Fridays* after three o'clock in the Afternoon, that they might attend to the Business of the *Vigil*, a part of which was to wash their Hands and Feet in warm Water, in order to meet the *Sabbath* with the greater Decency.

This *Eve of the Sabbath* is called *Cæna pura* by *Isaac Casaubon*, the ancient Fathers of the Church. The Phrase is borrow'd from the Heathens, whose Religion taught them, in their Sacrifices to some of their



 Gods and Goddeses, to *prepare* themselves by a strict kind of Holiness, at which time of Preparation they partook of a Supper that consisted of choice Provisions, supposed to be more holy than others; and therefore it was eaten with the Observation of holy Rites and Ceremonies; and from thence the Worshipers themselves were said to be *in Casto*, in a time of Strictness; and *Cæna pura* was the Name given to this preparatory Supper.

2 Kings 16. 18.

At six o'clock was the *Entrance of the Sabbath*, and when the Sun was upon the point of setting, the Trumpets sounded again, to give notice to the People to light their *Sabbatical Candles*. This Blowing (which likewise introduced the Celebration of all publick Festivals) was made from a cover'd Place, called in Scripture the *Covert for the Sabbath*, where the King sat upon the Sabbath and other great Solemnities. These Candles were to serve them till the Sabbath was over; for they were not allow'd to kindle a Fire all that time. Men and Women were obliged to have these Lights in their Houses, though they were never so poor, or were forced to go a begging for Oil. The lighting of this Candle contributed in a great measure towards making the Sabbath a Delight; and it was chiefly the Employment of the Women to look after this Business. They accounted it a matter of special Import and Command to *hallow* or *sanctify* the Sabbath with a Form of Words; because it is said, *Remember the Sabbath Day to hallow it*; and accordingly they used a solemn Form when it came in, which they called *Kiddush*; and another when it went out, and this they called *Habdala*.

The Solemnity which attended the Sanctification of the Sabbath when it enter'd was thus: They spread and furnish'd a Table with choicer Provision than was used upon common Days, and with the Sabbatical Candle burning upon it; then the Master of the House took a Cup of Wine, and rehearsed that part of Scripture in the second Chapter of *Genesis*, the first, second, and third Verses. He  
blessed



bleſſed the Wine, pronounced the *hallowing* Benediction of the *Sabbath*, (which I think he might expreſs in his own Words) and ſo drank off the Wine: The reſt of the Company drank after him, waſhed their Hands and their Feet, and fell to eat. They always eat three Meals upon the *Sabbath*, and thought they were obliged to it in Honour of the Day; the firſt was this which they eat at the Entrance of it over Night. The Poor who lived upon Alms were bound to eat three times, and the rich feaſted deliciously; and every one dreſſed in their beſt Clothes, which were peculiarly called their *Sabbatical Garments*.

The Morning being come, they attend upon Morning Prayer in the Synagogue; which being over, they go home and eat their ſecond Meal. After this they go to hear ſome Divinity Lecture, and there ſpend the time till the Afternoon was well advanced; then they return home and eat their third Meal; and ſo they continue eating and drinking till the *Sabbath* went out. At the going out of the *Sabbath*, which was about Sun-ſetting, the Maſter of the Family again gave Thanks over a Cup of Wine, and over the Candle likewise, which he was obliged to light at the departing of the *Sabbath*. And this Ceremony he alſo uſed over ſome Spices, that were provided to reſreſh any Perſon that ſhould faint for Sorrow to part with the Joy of the *Sabbath* (it is the reaſon they give themſelves); and then he pronounced the Bleſſing of *Separation*, ſo called, becauſe it divided between the *Sabbath* that was going out and the working Day coming in; and ſo he and the Company drink off a Cup of Wine and fall to their Victuals again.

This was the Feſtivity that attended upon the *Sabbath*; but beſides this there was a religious Regard paid to it above the Obſervation of common Days, which conſiſted of an additional Sacrifice of two Lambs of the firſt Year, and without Blemiſh, over and above the daily Sacrifice that was conſtantly offer'd. Whether one of theſe Lambs



Book IV. was slain in the Morning, and the other added at the Evening Sacrifice, is not express'd ; but it is most probable that the Sabbatical Sacrifices were thus order'd. And as the Burnt-Offerings were double upon this Day, so a double Quantity of Flower is order'd for the Meat-Offering ; and consequently there was to be as much more Oil and Wine as was daily used. As soon as the Drink-Offering was poured out, the *Levites* began to sing ; for the Burnt-Offering was not perfect till the Drink-Offering was poured out, whereby it was compleated. They sung the Song of *Moses* in the thirty-second Chapter of *Deuteronomy*, *Hear, O Heavens, and I will speak, &c.* It was not sung all at one time, but they divided it into six Parts, one of which they went over every Sabbath ; and so in six Sabbath-days they finish'd, and then began again. Thus did they at the additional Morning-Sacrifice. At the Evening-Sacrifice they used the Song of *Moses* in the fifteenth Chapter of *Exodus*. Now at the additional Sacrifice, and Song of the Sabbath, the Priests sounded their Trumpets three Blasts more than they did at the ordinary Songs, the Singers making their Pauses and Stops in those Songs as well as in the other.

This Festival of the Sabbath (as before observ'd) was kept with great Strictness from Work and bodily Labour, which by degrees grew into a superstitious Rigour, insomuch that they would not defend their Lives upon that Day if they were assaulted, but would patiently offer their Throats to be cut rather than move a Hand in their own Defence. But the Mischief and Folly of this Principle being sufficiently evident from what they suffer'd by it in the first Beginnings of the *Maccabean Wars*, it was then determin'd by *Mattathias* and his Followers, that the Laws of the Sabbath, in Cases of Necessity, did not bind ; and therefore they unanimously decreed, that whenever they should be assaulted upon the Sabbath-day they would



would fight for their Lives, and that it was lawful for them to do so. This Decree was ratified by the Consent of all the Priests and Elders among them, and they sent it to the rest of the *Jews*, who stood out in the Observance of the Law, wherever dispers'd through the Land, by whom it was receiv'd with the same Consent and Approbation; and it was made the Rule in all their Wars which they afterwards waged against any of their Enemies. But this Decree being understood only to hold good against a direct and immediate Assault, but not against any preceding Preparation leading to it, they conceiv'd that it did not allow any Work to be done upon the *Sabbath* for preventing or destroying the worst Designs of Mischief, till they came actually to be executed against them; and therefore though the *Jews* vigorously defended themselves upon the *Sabbath* when assaulted by the *Romans*, yet they would not stir a Hand in order to hinder the Works of the Enemy, or destroy their Engines, or obstruct their erecting of them, as they did upon other Days. This Superstition was observed by *Pompey*, who order'd that no Assault should be made upon them during their *Sabbaths*, but that those Days should be employ'd in carrying on their Works. By this means the *Romans* gain'd considerable Advantages; and having without Opposition advanc'd with their Engines of Battery near the Walls, they soon became Masters of the Temple and City of *Jerusalem*. The modern *Jews* are not so strict in their Notions of the Sabbatical Rest; for they have a common Saying among them, that *Danger of Life drives away the Sabbath*.

But notwithstanding the Superstition of the *Jews* with relation to the *Sabbath*, yet they have explain'd a Precept in the Law of *Moses*, *Let no* Exod. 16. 29. *Man go out of his Place upon the Seventh Day*, with sufficient Liberty; and assert, that the Law is not violated, if a Man did not go above two thousand Cubits from the City where he dwelt, which they call a *Sabbath-day's Journey*. This was the Josh. 3. 4.



Book IV. Distance between the Ark and the Camp when they marched, and probably the same Proportion was observed when they rested, and is computed to be about the Space of a Mile. This Exposition they justify from hence; that if the *Israelites* were allow'd to go from their Tents to the Tabernacle to worship upon a *Sabbath-day*, which was the Distance of two thousand Cubits, it could be no Breach of the *Sabbath* to go so far upon that Day upon any other Occasion.

This Space of a *Sabbath-day's Journey* was measur'd every way without the Cities, that the certain Bounds might be fix'd, and that there might be no Mistake in a Matter in which they placed so much Religion. If a City was perfectly square, they measur'd with a Line of Flax the Distance of fifty Cubits on every Side: If it was round, or triangular, or of any other Shape, they reduced it into a Square, and measur'd from every Side of it.

## C H A P. XVII.

### The New-Moon.

Numb-10. 10.

THERE is no express Command in the Law of *Moses* to celebrate the first Day of every Month, called the *New-Moon*, with the Solemnity of a Festival; yet because their great Feasts depended upon the Observation of these Days, and special Sacrifices were appointed upon them, they were always regarded by the *Jews* with particular Ceremonies, and as Seasons of religious Worship and Devotion. It is certain, that the Idolatry of worshiping the Sun, Moon, and Stars, prevailed in the World in the Days of *Moses*, and the Heathens at the Appearance of every Moon express'd great Joy, and offer'd Sacrifices to it; and therefore it is probable that God design'd to preserve his People from those Pagan Ceremonies, by ap-



appointing particular Sacrifices to be offer'd to himself at that time. Chap. 17.

It was the Business of the great *Sanhedrim* to give notice to the whole Nation of the Appearance of the *New-Moon*, that they might fix their Monthly Feasts, and know when to celebrate their Solemnities; for though most of the Judges were well skill'd in Astronomy, (having the different *Phases* of the Moon drawn out upon the Walls of the Court where they sat) and by their Art knew perfectly when the New-Moon should appear; yet they did not determine of the thing, till they had the positive Evidence of two credible Men that they had seen the New-Moon. For this purpose many Couples would repair to *Jerusalem*, who having seen the New-Moon set out to give Testimony of it, and were handsomely entertain'd at the publick Charge.

When they had Evidence sufficient that the Moon had appear'd, the *Sanhedrim* declar'd aloud, *The Feast of the New-Moon, The Feast of the New-Moon*, and took this Method to give publick Notice of it to the whole Country: At Night they order'd a Person to go up to the Top of Mount *Olivet* with a Bundle of the most combustible Wood and other Stuff, and there he set it on Fire (like a Beacon) and waved it up and down, and this way and that way, and never left till he saw another do so upon another Hill, and so another upon a third; and thus was the Intelligence convey'd to the whole Nation. The Country observing the Flames and Blazes, knew that the New-Moon had appear'd the Night before, and that the *Sanhedrim* had (as the Method was) fixed upon the Day past for the first Day of the Month, and they knew how to reckon forward themselves. But this Practice had often deceived them; for their Neighbours the *Samaritans*, and other profane Persons about them, would make Flames and Blazings at unseasonable Times, in order to lead them into Mistakes; and therefore

P p 4 they



Book IV. they used another way of giving notice, which was by sending Messengers up and down the Country for this purpose.

If the Weather chanced to be dark and cloudy, and an exact Discovery could not be made, any Mistake occasion'd from hence was taken care of and amended before the Beginning of the next Month. And because in every Degree of the Change of the Moon there was a kind of mutual Participation both of the Old and New-Moon, the Jews generally observed two Days, the last of every Month, and the first of the next following. Now because the thirtieth Day was the last in their longest Months, hence *Horace* calls these last Days *tricesima Sabbata*; the first Days they called *Neomenias*, or *New-Moons*.

These Messengers were sent abroad upon this Occasion only upon seven Months in the Year: In the Month *Nisan*, that the People might know the Day of the Passover; in the Month *Iyar*, to give notice of the Passover in the second Month; in the Month *Ab*, because of the Fast upon the ninth Day for the Destruction of the Temple by the *Chaldeans*; in the Month *Elul*, because of the Beginning of the Year the next Month after; for *Elul* was most commonly a Month of nine and twenty Days only; and so by knowing the first Day of *Elul* they could observe the thirtieth Day for the first of *Tisri*, that is, for the Beginning of the Civil Year. If there was no Discovery made, either by the Sight of the Moon, or by Intelligence from the *Sanhedrim*, that that proved the first Day of the Month, they kept the next Day after it also for it, that they might be sure to be on the safe Side. In the Month *Tisri* the Messengers were sent upon the account of the Day of Expiation and the Feast of Tabernacles; in *Cisleu*, because of the Feast of Dedication; and in *Adar*, because of the Feast of *Purim*. This way of computing was used by the Jews as long as their Polity continued; but, since, they observe their Days of the New-Moon, not from the Appearance of the



the Moon, but from the Time of her Conjunction with the Sun.

Chap. 17.

The New-Moon was published to the People by the Sound of Trumpets; and the Day had a kind of Holiness belonging to it, but inferior to that of other Festivities and solemn Days, upon which they abstained from all servile Work, which was not forbidden at this Time, when nothing more was required but the following Sacrifices: Two young Bullocks, one Ram, seven Lambs of the first Year, without Spot, for Burnt-Offerings, with the Meat and Drink-Offerings that belong'd to them, and a young Goat for a Sin-Offering. The Burnt-Offerings were offer'd besides the daily Sacrifice, and the two Lambs, if the first Day of the Month fell out to be a Sabbath; in which Case, and all others where several Solemnities met together upon the same Day, the daily Sacrifice was offer'd first, and then the rest of the Sacrifices peculiar for that Day were to be performed every one in their Order. For Example; if the Sabbath, the New Moon, and the Feast of Trumpets fell out upon the same Day, they began with the daily Morning Sacrifice, after which followed the Sacrifices proper to the Sabbath, and after that the Sacrifice appointed on the New-Moon, and then those that belong'd to the Feast of Trumpets; and all was concluded with the Evening Sacrifice.

Numb. 28. 11, &c.

Aberb. Pref. ad Levit.

It is well observed by the learned *Grotius*, that the Law of *Moses* appointing at this time a Goat for a Sin-Offering, speaks expressly that it shall be an Offering *unto the Lord*; which Words, says the Commentator, were added to put them in mind of the right Object of Worship, when the *Hebrews* were in danger to offer Sacrifices to the Moon, after the manner of the Heathens. This is the more to be regarded, because a Goat being appointed to be offer'd at two other Solemnities, and for a Sin-Offering, it is not said, *unto the Lord* (tho' certainly so intended) because there was

In Numb. 18.



Book IV.

Maimon.  
More Nevoch,  
p. 3. c. 46.

was nothing at those Times to direct their Sacrifices to a wrong Object, as there was upon the new Moons, when the Heathen offer'd a Goat unto the Moon, it being a Creature whose Horns are sharp, resembling those of a new Moon. A judicious Rabbi upon this Occasion remarks, that tho' Burnt-Offerings, being wholly consumed, might properly be said, *unto the Lord*; whereas Sin-Offerings were commonly eaten by the Priests; yet this Sin-Offering is peculiarly said to be *unto the Lord*, lest this Goat should seem to be a Sacrifice to the Moon, after the manner of the *Egyptians*. There was no Occasion to speak in this Form of the Goats offer'd at other solemn Times, because they were not sacrificed in the Beginning of the Month, nor distinguished from other Days by any natural Sign, but only by the Appointment of the Law, which makes use of these Words peculiarly concerning this Goat, to root out of the Thoughts of Men those inveterate and pernicious Opinions of the *Gentiles*, who had long sacrificed to the Moon at this time, as they did to the Sun at his Rising, and when he enter'd into the several Signs.

## C H A P. XVIII.

*The annual Festivals of the Hebrews.*

*The Feast of Pentecost.*

**T**HE annual Festivals of the *Jews* appointed by the Law of *Moses* were, the Feast of *Pentecost*, the Feast of *Trumpets*, and the Feast of *Tabernacles*.

The first of these solemn Festivals is generally distinguish'd by the Name of *Pentecost*, which, from the *Greek* Derivation, signifies the *fiftieth* Day; because it was observed upon the fiftieth Day after the second Day of the *Passover*, which

was



was the sixteenth of the Month *Nisan*, that is, upon the sixth Day of the Month *Sivan*. In the *Hebrew* the Name of this Feast signifies the *End*, or the *Conclusion*; because it might be said to be the *finishing* of the Passover. The *Jews* in their Writings often mention this Feast by a Word which signifies a *refraining*, or *shutting up*; implying, that it was a solemn Holiday, interdicted and *restrained* from Work. It was called likewise the *Feast of Weeks*; because it was observed at the End of seven Weeks, or a Week of Weeks after the second Day of the Passover, or fifty Days after the first Day of unleaven'd Bread. They counted the Weeks from the Day of offering and waving the first Fruit Sheaf, which was the second Day in the Passover-Week, and the next Day after the expiring of seven Weeks, being the fiftieth Day from hence, was the Day of *Pentecost*, as the Word imports. Now the Dependence of *Pentecost* upon waving the first Fruit Sheaf was for this Reason; because upon this second Day of the Passover Barley-Harvest began, and from that time forward they might eat parched Corn, or Corn in the Ear, but by *Pentecost* their Corn was inned, and season'd, and ready to make Bread; and now they offer'd the first of their Bread. The presenting of the first Sheaf was an Introduction to their Harvest. This Sheaf was of Barley, which was ripe in that Country near a Month sooner than the Wheat. The Feast of *Pentecost* was a Return or Offering of their Harvest when their Corn was reaped and in the Barn; therefore this Solemnity is sometimes called the *Harvest-Feast*, or the *Feast upon the End of Harvest*.

Deut. 15. 10.

Exod. 23. 16.

There was but one Holiday instituted by the Law of *Moses* in the Feast of *Pentecost*, which is more peculiarly called a *solemn Day*. This was the first Day of the Solemnity, yet the Feast itself continued for seven Days: And if any one had omitted his proper Offerings in the Beginning of the Feast, he repair'd this Negligence or Defect,

Lev. 23.



Book IV. Defect, by making his Offerings upon any other of the seven Days. But tho' there was but one solemn Day in this Festival observed in the Land of *Israel*; yet among the *Jews* in foreign Countries there were two, which also happen'd in other Solemnities. For instance; within *Palestine* they kept but one Day holy in the Beginning of the Year, that is, the first Day of the Month *Tisri*; but in *Babylon*, and remote Countries, they observed both the first and the second Day: And the Reason was, because at so great a Distance from the *Sanhedrim* at *Jerusalem*, they could not be exactly certain of the precise Day that had been stated by the *Sanhedrim*; they therefore observed two Days, that by the one or the other they might be sure to fall upon the right.

More Nevoch.  
p. 3. c. 43.

Buxtorf. Synag.  
cap. 20.

It is observ'd, that the *Jews* most passionately desired the coming of this Festival. And upon this Occasion *Maimonides* remarks, that they were obliged to count the Days till it came; just, says he, as a Man who expects his best Friend is used to tell the Days and Hours till he arrive. And therefore the present *Jews* begin this Supputation with a solemn Prayer in this Form: *Blessed art thou, O Lord our God, the Lord of the World, who hast sanctified us with thy Precepts, and commandest us to number the Days of Harvest; and this is the first Day.* Thus they go on to pray till the seventh Day, when they add, *Now there is one Week*; and so they proceed in the same Prayers to the Evening of *Pentecost*. Which Feast they being unable now to observe as the Law appoints, they pray to God every Day, after they have done counting, that he would restore *Jerusalem* and the Temple; and then they promise to do all that the Law prescribes. This counting in some Places is perform'd in their Synagogues, yet so that every Master of a Family is obliged every Night to do it at home.

The Solemnity of this Festival consisted in observing the following Ceremonies. They were to offer two Cakes baked with Leaven of the  
Corn

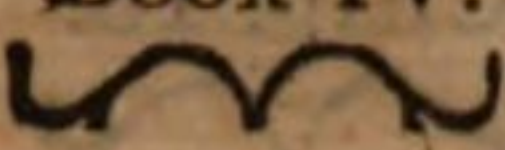


Corn of the Harvest now reaped, or of new Corn. And if it be enquir'd why Leaven was used at this Time, when it was so expressly forbidden at the Passover, the *Jews* give this Reason; because these Loaves or Cakes were an Offering in behalf of the Bread which they were ordinarily to eat (for these were the first Fruits of their Wheat); but their Bread at the Passover was in Memory of their sudden departing out of *Egypt*, when they could not stay to have their Bread leaven'd. These Cakes were made square, each Cake seven Hands Breadth long, four broad, and four high. With these Cakes were also offer'd seven Lambs, and one Bullock, and two Rams, for a Burnt-Offering; a Kid for a Sin-Offering; and two Lambs for a Peace-Offering. These Lambs were the only Peace-Offerings that the Congregation offer'd; and they of all Peace-Offerings were esteemed to be of the *Most Holy*.

Now these Peace-Offerings of Lambs were commanded to be waved up and down with the two Cakes; and the Manner of that Action was thus: The Priest first waved the Lambs up and down while they were alive, and then slew them; and having flaid them, he took out the Breast and Shoulder of either of them, and laid them close by the Side of the two Cakes, and putting his Hand under them, he waved them all together, upwards and downwards, and this way and that way, and all towards the East. The Intestines were afterwards burnt, and the Priest eat the rest of the Flesh. As for the Cakes, the High Priest took the one, and the other was divided among all the Courses that were then present; for nothing that was leavened was to be burnt upon the Altar. Lev. 23. 20.

Upon this Festival all the Males were to appear at the Temple, as at the Passover and the Feast of Tabernacles. But it was not so much the Solemnity or Multitude of the Sacrifices of this Day that required this general Appearance, tho' the Offerings were many and solemn; but it



Book IV.  it was the Memorial which the Feast carried with it of the Delivery of the *Law* from Mount *Sinai*, which was given upon the fiftieth Day after their coming out of the Land of *Egypt*.

Levit. 23. 21. Before the Solemnities of the Day began, there was publick Proclamation made that it was to be kept holy, and that the People should solemnly meet to celebrate the Mercies of God with Sacrifices of Thanksgiving and publick Rejoicings. This was called a *Holy Convocation*, assembled partly to commemorate the giving of the *Law* (which was the great End, says *Maimonides*, of their coming out of *Egypt*) and partly to return Thanks for the fair Hopes they had of a prosperous Harvest.

Besides the Sacrifices and Oblations before-mention'd, at this Feast of *Pentecost* they paid their Tithes of Corn, as much as was threshed (as the Firstlings and Tithe of Cattle were paid at the Passover) and gave a *Tribute*, as it is called, of a *Freewill-Offering of their Hand*. And this Feast ending their Harvest, is the Reason why at the mentioning of it there is a *Law* annexed, which commands that they should not gather their *Lands clean*, but leave some Gleanings for the Poor; which was also a secondary Offering unto God himself. This *Law*, which forbids them wholly to reap the Corners of their Fields, was a merciful Provision for the Poor. The Gloss given by their Wisemen upon this Precept is, that they were to leave a sixtieth Part, and that in the extreme Part of the Field rather than any other Place, that the Poor might know where to come for it; and this whether they were in the Land of *Israel*, or out of it. So charitable were the *Jews* upon this Occasion, that they usually added something to the sixtieth Part, proportionable to the Largeness of the Field, or the Multitude of the Poor, or the Greatness of the Crop. If an Ear or two of Corn fell (as they cut it, or bound it up) out of the Sheaves, or from under their Sickle, they were not to gather them up from the Ground, but leave them for the Poor. But if

Lev. 23. 22.

Lev. 9. 9.



if there fell three Ears at a time (say the *Talmudists*) they were allowed the Liberty to gather and bind them up again. Chap. 19.

CHAP. XIX.

*The Feast of Trumpets.*

THE Feast of *Trumpets* was another annual Festival expressly enjoined by the Law of *Moses*, and was observed upon the first Day of the seventh Month, called *Tisri*; and it was the Beginning of the Civil Year, and might properly be called New-Year's-Day. It is expressly called a Sabbath, and was a very solemn Day, on which no servile Work was to be done, only Provision made for their Meals, which were usually very liberal at this Time; and among other Dishes, they served up to the Table a *Ram's Head*, in Memory of that Ram that was sacrificed in the room of *Isaac*, which they fancy was upon this Day. The seventh Month was the first Month of the Year, according to the ancient Computation, and continued so still to several Purposes; particularly with respect to their *Jubilee*, when they were to sound the Trumpets, as they did upon this Day, which was the chief New-Moon in the whole Year; not only because of the additional Sacrifices that belong'd to it, and for that upon other New-Moons they blowed no Trumpets, but because it fell at a Time when all the Fruits of the Earth were gather'd in.

It has been before observed, that all the Festivals of the *Jews* were introduced by the Sound of Trumpets; but this was attended with more Solemnity than was common; for they began to blow at Sun-rising, and continued it till Sun-set. He that sounded began with the usual Prayer: *Blessed be God, who hath sanctified us with his Precepts, &c.* subjoining these Words: *Blessed be God, who hath hitherto preserved us in Life, and brought us*  
unto



Book IV.

Psal. 89. 15.

Buxtorf. Syna-  
gog. cap. 24.

Levit. 23. 24.

Jad. Chaza-  
kai, cap. 3.

unto this Time. When all was ended, the People said with a loud Voice these Words of the *Psalmist*: *Blessed is the People that know the joyful Sound; they shall walk, O Lord, in the Light of thy Countenance.* And whereas in other Places the Beginning of the Year was sounded with a Trumpet of Ram's or Sheep's Horn, at the Temple there was that and two silver Trumpets also used, and the *Levites* upon that Day sung the eighty first *Psalms*. Such blowing of Trumpets was used by the *Gentiles*, particularly in the Solemnities they observed in Honour of the *Mother of the Gods*; one whole Day (which was the second) being spent in blowing of Trumpets, as *Julian* tells us in his fifth Oration upon this Subject.

This Festival is expressly called a *Memorial of blowing of Trumpets*; but it is not so easy to determine what this blowing of Trumpets was a Memorial of. *Maimonides* will have it to be instituted to awaken the People out of Sleep, and call them to Repentance; being to put them in mind of the great Day of Expiation, which follow'd nine Days after. This he explains more largely in a Treatise of Repentance, where he says; The Sound of the Trumpet at this Time did in effect say, Shake off your Drowsiness ye that sleep, and being awaked, watch to your Duty. Search and try your Ways, remember your Creator, and repent. You, whom the Vanity of the Times has led into a Forgetfulness of the Truth, who spend your Days wandring after empty Things, which profit nothing, bethink yourselves, and take care of your Souls. Let every one forsake his evil Way, and his Thoughts which are not good. And accordingly he says in the same Place, that the *Israelites* were used to multiply Alms, and good Works, and to apply themselves to the Precepts (as the Phrase is) from the Beginning of the Year till the Day of Atonement, more diligently than at any other Time, rising in the Night to pray in their Synagogues till Break of Day, &c. But tho' this be very pious,



pious, it is not sufficiently supported : Nor has it more Foundation than the Opinion that this blowing of Trumpets was in Memory of the Deliverance of *Isaac* ; and therefore they used Ram's Horns, because a Ram was sacrificed instead of him. But why should not the blowing of Trumpets be commanded for a Preparation to other solemn Days, and in Memory of other Deliverances, as well as that of *Isaac* ? *Basil* imagin'd, that by these Soundings the People were put in mind of that Day wherein they received the Law in Mount *Sinai* with blowing of Trumpets.

Chap. 19.

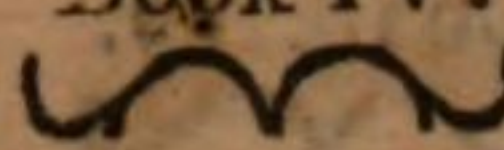
P. Fag. in  
Levit. 23.

In Psal. 80.

It seems more probable, that since all Nations made great Shouting, Rejoicing, and Feasting in the Beginning of the Year, at the first New-Moon, in hopes that the rest of the Year by this means would prove more prosperous, God was pleased to ordain this Festival among his People, in Honour of himself, upon the Day of the first New-Moon (which was to be continued every first Day of the Month) that he might preserve them from the Worship of the Moon, and make them sensible that he alone gave them good Years, and renewed his Mercies daily, from Month to Month, upon them. Others imagine, that God marked this Month with a peculiar Honour, because it was the *seventh* ; that as every seventh Day was a Sabbath, and every seventh Year the Land rested, so every seventh Month of every Year should be a kind of Sabbatical Month, there being more Feasts or solemn Days to be observed in it than in all the Year besides : And upon that Account the People might be awaken'd by this blowing of Trumpets to observe them with the proper Ceremonies.

But all this does not explain what this blowing of Trumpets was a *Memorial* of, which I take to be the Creation of the World, which was in Autumn. Upon this account it was that they antiently began their Years at this Time, as the Eastern People do at this Day. By this means they also confessed the divine Goodness in blessing



 sing all the Year past, and bringing them to the Beginning of a new Year, which they prayed that God would make happy and propitious to them.

Numb. 19. 1,  
&c.

The Sacrifices to be offer'd upon this Day were, first the daily Burnt-Sacrifice, then the Sacrifices appointed for the first Day of every Month, then the proper Sacrifices, over and above the rest, appointed for the first Day of the seventh Month, which consisted of a Bullock, a Ram, and seven Lambs for Burnt-Offerings, and a Goat for a Sin-Offering.

## C H A P. XX.

### *The Feast of Tabernacles.*

**T**HE Greek Word used to express this Festivity properly signifies the *making of Tabernacles*; but it is translated a *Feast of Tabernacles* from the *Hebrew*. The Reason of both is, because all the time of this Feast (which began upon the fifteenth of the Month *Tisri*, and may be said to continue eight Days) the Nation of the *Jews* remained in Tabernacles and Booths. And in this Festival there was more Rejoicing than in any of the other, and more Parts and Varieties of Solemnity.

Levit. 23. 34,  
&c.

The Scripture gives this Account of the End and Intention of this Feast of Tabernacles; and expressly asserts, that the Design of it was to commemorate the Goodness of God, who protected the *Israelites* in the Wilderness, and made them dwell in Booths when they came out of *Egypt*. It was instituted in Memory of the divine Providence, which overshadowed and was a Covering to them (when they had no Houses) by that glorious Cloud that went before to conduct them: For during the forty Years in the Wilderness, it overspread them like a Tabernacle, and defended them from the Injury of the Weather, and the wild



wild Beasts, and all their Enemies; they having no Shelter in this desolate Place, but only this. And therefore this Feast was appointed to make them sensible how very happy they were in goodly Cities, and fine painted Houses (as the Jewish Writers speak) when they came to the good Land promised to their Fathers, who wander'd in a howling Wilderness, without a certain Dwelling-Place.

But tho' *Moses* gives but this Reason for the Custom of dwelling in Booths at this Feast, yet some learned Men have conceiv'd that the Original of this Solemnity had a great deal more in it than this. They say, that *Moses* having by Prayer and Fasting made Peace with God about the Business of the golden Calf, and obtained a new Commission to build the Tabernacle, which had been suspended because of that Sin, upon the tenth Day of the Month *Tisri* (about the three and twentieth of our *September*) he came down from the Mount, and brought Tidings of Peace and Reconciliation to the People; for which Reason that Day was observed for the Day of Reconciliation, or Expiation, ever after. And the People hearing that they were to build a Tabernacle, in which God was to dwell among them, and that they were to remove from Mount *Sinai* till that was finished, they applied themselves to pitch their Tents, and make Booths for their Winter-Abode, and then they set about the Work of the Sanctuary. And this, they say, gave occasion to the Observation of this solemn Feast in succeeding Times. What Satisfaction this Account may give, the learned Reader is to judge.

The Law commanded that this Festival should be celebrated in the seventh Month, in Memory of their dwelling in Booths when they came out of *Egypt*. It is certain, that they left *Egypt* in the first Month of the Ecclesiastical Year, and then they began to dwell in Tabernacles at *Suc-*

*Exod. 12. 37.  
& 13. 20.*

*coth*, and from that Place were conducted ever after under the Cloud; which being in that



Month we call *March*, some have thought it had been most proper to have kept this Feast at that time of the Year, and not in *September*. To this the *Jews* answer, that in *March* Summer began, when it was usual for People to dwell in Booths, as more refreshing than Houses; so that if they had observ'd this Feast then, it would not have been known that they dwelt in Booths by a singular Command of God, and in Memory of a divine Benefit; but Men would have thought that the Season of the Year led them to it; therefore God appointed it in the seventh Month, which is a time of Cold and Rain, when Men commonly left their Tabernacles and betook themselves to their Houses, that it might appear that they did not go out of their Houses into Booths for their own Pleasure, or from common Custom, but by the divine Precept, in Memory of a wonderful Mercy they had receiv'd; yet the fifteenth Day of the Month was ordained for the Beginning of this Feast; because it was upon the fifteenth of the first Month that they marched out of *Egypt* to *Succoth*.

Munster in  
Levit. 23.

The first Instance of Celebration observ'd upon this Festival was their dwelling in Booths, which they began to do upon the first Day of the Feast, and so continued for seven Days. Their Booths were made of Boughs of Trees, like Arbors or Bowers, in the making of which, for Height, and Breadth, and Place, and Fashion, it would be endless to trace their Curiosity and Traditions; only it may be observ'd, that they were made in the open Air, not within Doors, or under the Shelter of a Tree; they were not to be cover'd with Clothes, nor made too close by the Thickness of the Boughs; but so loose that the Sun and the Stars might be seen, and the Rain descend through them. In these they were to eat, and drink, and sleep, during the Continuance of this Festival. But sick Persons, who could not bear the Smell of the Earth, might stay at home; and the Rabbins also freed Women and little Children



dren from this Obligation. If the Rain likewise proved so great that they could not live dry, and the Cold so intense that it endanger'd their Healths, they might all return to their Houses.

In the Time of *Nehemiah* they made their Booths, *Nehem. 8. 15.* some upon the Roof of their Houses (which were flat) some in their Court-yards, and some in the Streets.

The Trees from whence they gather'd the Boughs, the *Jews* fancy, were Fruit-bearing Trees, with their Fruit as well as Leaves on them; and the particular kinds mention'd in the Law are called *Palm-trees*, *Thick-trees*, and *Willows of the Brook*. The first was a Tree with spacious Leaves, the most proper to defend them from the Inclemency of the Weather, with which *Judæa* abounded, and was so noted for them, that in the ancient Coins the Country was represented by a Palm-tree; the thick Trees the *Jews* take for Myrtles, which have very thick Leaves and Boughs close one to another, though the Leaves be small; and the Willows of the Brook, it is thought, served to twine about the rest and bind them together.

*Maimonides*, the Oracle of the *Jews*, conceives that the Boughs of the Citron-tree are likewise to be used upon this Occasion. And the *Jews* are so possess'd with this Opinion, that at this Day they fancy the Feast cannot be celebrated without such Branches; and for this purpose such as live in *Germany*, and other Countries, send into *Spain*, and endeavour to get one every Year with the Citrons upon it. When the Feast is over, they offer the Citrons as a great Present to their Friends.

But the Command in the Law concerning the Boughs and Branches of these Trees being express'd in a general way, *Ye shall take unto you upon the first Day Boughs of goodly Trees*, there arose a Dispute between the *Pharisees* and the *Sadducees* for what End these Boughs and Branches were appointed: The *Sadducees* held that they were for making of the Booths; but the *Pharisees* determin'd (and they carried it) that these were Branches and Fruit of



Trees that they were to carry in their Hands at this Festival, and that they might make their Booths of any other Trees as they pleased themselves.

Upon the first Day of the Feast therefore they prepared Branches of Palm, Willow, and Myrtle, and tied them together with gold or silver Twist, or with other Strings or Twigs; and these they carried in their Hands every Day of the Feast; let them go whither they would, to the Temple, to the Synagogue, to visit the Sick, or to any other Place, these they were obliged to carry always with them. The Willow Branches they procured a little below *Jerusalem* upon the Banks of *Kidron*, and every one got two, one to tie up with his Palm and Myrtle Branches, which he carried in his Hand, and one for the Altar; for once every Day they came into the Court and went about the Altar, and set their Boughs bending towards it; and cry'd *Hosanna*, or *Save now*, *O Lord*; *O Lord*, *send now Prosperity*. The Trumpets sounded in the mean time, and upon the seventh Day they go about the Altar seven times; and this was called the great *Hosanna*; and every Day when they went away they said, *Beauty be to thee, O Altar! Beauty be to thee, O Altar!* The Feast of Tabernacles is called by the Rabbins by the Name of *Hosannah*; and upon the last Day of the Feast they repeat it often, as may be seen in their Book of *Rituals*, saying, *For thy sake, O our Creator, Hosanna*; *For thy sake, O our Redeemer, Hosanna*; *For thy sake, O our Seeker, Hosanna*; as if they address'd themselves to the blessed *Trinity* to save them and send Help to them.

It was a Custom at first to bring their Branches upon the first Day of the Feast into the Temple, and there leave them till the next Morning sticking about the Cloister that surrounded the Mountain of the House, and the next Morning to come and take them in their Hands again. But this Practice occasion'd Quarrels and Disputes among them, about determining every Man's own;



own; so that the *Sanhedrim* thought fit to order that every one should take his Branch with him home, and bring it from thence the next Day. Chap. 20.

Because the Law obliges them to take *the Fruit of goodly Trees* at this Festival, the *Jews* universally understand it of the Fruit of a Citron-tree; and this Construction is so generally receiv'd, that as they carried Branches in one Hand at the Feast of Tabernacles, so they carried a Pome-Citron in the other. And thus furnish'd they went to the Temple to attend the killing of the Daily Sacrifice, and staid there till it was offer'd. And now follow'd that strange Rite of *drawing and pouring out of Water*, which was a Ceremony that gave them the greatest Joy and Delight of any that belong'd to this Festival; insomuch that the *Talmudists* have this noted Saying: *He that never saw the rejoicing of drawing Water never saw rejoicing in all his Life.* The manner was thus: When the Parts of the Sacrifice were laid upon the Altar, one of the Priests with a golden Tankard went to the Fountain of *Siloam*, and there filled it with Water. He returned back into the Court through the Water-gate, and when he came there the Trumpets sounded. He goes up to the Rise of the Altar, where stood two Basons, one with Wine in it, and into the other he put the Water; and he pours either the Wine into the Water, or the Water into the Wine, and poured them out by way of Libation.

This Custom is suppos'd to be referr'd to by our Saviour, when he cried upon the last and great Day of the Feast: *If any Man thirst, let him come into me, and drink; out of his Belly shall flow Rivers of living Water.* It is difficult to find a tolerable Reason for this Practice at the Feast of Tabernacles, especially since the *Jewish* Writers afford no Satisfaction concerning it. Perhaps it might be done in Memory of that Water which follow'd the *Israelites* all the time they were in the Wilderness, without which they had perish'd; John 7. 37, 38.



Book IV.

Levit. 8. 7, 8.

and thus they thought fit to express their Gratitude to God, who brought them into a Land of Brooks of Water, of Fountains and Depths, that spring out of Valleys and Hills.

At the time of this Libation the Musick play'd, and the Hallel was sung. When they came to the Beginning of the hundred and eighteenth Psalm, *O give Thanks unto the Lord*, all the Company shook their Branches; and so they did when they came to these Words, *Hosanna*, or *save now, Lord, I beseech thee*; and again at the saying of that Clause, *O Lord, I beseech thee send now Prosperity*; and so likewise at the saying of the last Verse of that Psalm, which was the Conclusion of the Hallel, *O give Thanks unto the Lord*.

After the Service of the Daily Sacrifice were offer'd the Additional Sacrifices, which, with the Daily Sacrifices of the Time, amounted to two hundred and fifteen, the Number of Years that the Israelites continued in Egypt. There was a remarkable Canon observ'd in the offering of these Sacrifices, that a Bullock less was offer'd every Day than had been offer'd the Day before; and yet the same Number of Rams, Lambs, and Goats, were used every Day; for upon the first Day of the Feast were offer'd thirteen Bullocks, upon the second Day (when all the Males were to appear in the Court) twelve, upon the third Day eleven, and so downward; and yet upon every Day were sacrificed two Rams, fourteen Lambs, and one Goat, without any Alteration. The Reason of this Diminution in the Number of Bullocks the Jews deliver to be this: The whole Number of Bullocks to be offer'd at this Solemnity was seventy, according to the Languages of the seventy Nations, or the whole World, (for whom they say these Sacrifices were perform'd) signifying thereby that there should be a gradual Diminution of those Nations till all things were brought under the Government of the Messiah, who was the Expectation and Hope of the Gentiles. Others imagine that the seventy Bullocks were offer'd for the seventy

Numb. 29.

Hospinian de  
O. in. hu.  
Festi.



seventy Nations, to make Atonement for them; for in the Feast of Tabernacles they say that *Judgment was made as to the Waters*; that is, God determined what Rain should be for the Year following. At this Festival the four and twenty Courses of the Priests attended; and it was so manag'd, that every Course should have a Share in offering one Beast or other every Day till the Solemnity ended.

At the offering of the additional Sacrifices there were peculiar Psalms sung by the *Levites*; upon the first Day the hundred and fifth; upon the second, the twenty-ninth; upon the third, the fiftieth, beginning at the sixteenth Verse; upon the fourth, the ninety-fourth, beginning at the sixteenth Verse; upon the fifth, the ninety-fourth, beginning at the eighth Verse; upon the sixth Day the eighty-first Psalm, beginning at the sixth Verse; upon the seventh, the eighty-second Psalm, beginning at Verse the fifth.

When these Sacrifices were finish'd, the People went home to Dinner, (after they had sung their *Hosanna* about the Altar, with their Palms in their Hands) unless any of them had Vow or Freewill-Offerings to make, and then they staid. After Dinner they usually spent some time in the Divinity Schools, or in the Study of the Law, till the time of the Evening Sacrifice.

About Night they began their Rejoicing for *the pouring out of Water*. For this purpose they went into the Court of the Women, and there the Women placed themselves upon Balconies round about the Court, and the Men stood upon the Ground. There were four golden Candlesticks fixed to the Walls of a great Bigness; over these were golden Cups; and near them were four Ladders rais'd, by which four of the younger Priests went up, having Bottles in their Hands that contained a hundred and twenty Logs of Oil, which they emptied into every Cup. With this Oil, and Yarn ravell'd of the old Garments of the Priests, they furnish'd the Candlesticks, and set them a burning.

And



## Book IV.

And now the *Levites* with their Harps, Psalteries, Cymbals, and other Instruments, began to play; and whoever of them, or of the Priests, that were musical, either with Instrument or Voice, joined his Musick. In the mean time the Seniors and Grandees of the People, the Members of the *Sanhedrim*, Rulers of the Synagogues, Doctors of the Schools, and all who were distinguish'd by their Piety and the Dignity of their Office, fell a dancing, leaping, and capering, singing Songs and Doxologies with lighted Torches in their Hands; and this wild sort of Devotion held for the most part of the Night. At last, when the Night was far advanc'd, two Priests standing in the Gate of *Nicanor* blow their Trumpets, and so coming downwards through the Court of the Women they continue sounding till they came to the East Gate of the Court; then they turn their Faces from the East to the West, and say; *Our Fathers who were in this Place turned their Backs upon the Temple of the Lord, and their Faces towards the East, where the Sun rises; but as for us, we turn our Faces towards God, and worship him.* Thus they conclude the Jollity of the time; being sleepy and tir'd some return to their Houses, and others stay in the Court all Night. In this manner was the Celebration of the *Feast of Tabernacles* every Day; only there was this Difference among the Days, that upon the Night before the Sabbath that fell within the Feast, and upon the last Night of the seven Days, they did not dance; but upon the seventh Day they went about the Altar seven times with their Branches, in Memory of the Overthrow of *Jericho*; for which reason, or because Palm-Branches were the chief in the Bundle, it was called *Dies Palmarum, the Feast of Palms.*

1 Kings 12. 32.

It may be observ'd, that whereas God commanded the Observation of this Feast upon the fifteenth of the seventh Month, *Jeroboam*, in order to corrupt the establish'd Worship, appointed a Feast upon the fifteenth Day in the eighth Month,



Month, which without doubt was this Feast of *Chap. 20.*  
 Tabernacles; and possibly, say the *Jewish* Writers, he might give this Reason for his impious Presumption: That this Feast being instituted after the gathering of their Fruits, which were sooner ripe about *Jerusalem* than in the Northern Parts of the Country, he pretended the eighth Month would be a better time for it than the seventh. But his chief Design by this Change was certainly to make a Schism in the Church, and to alienate the People from the Rites observed at *Jerusalem*.

Notwithstanding the Feast of *Tabernacles* was commanded to be annually celebrated, yet, which is very surprising, it was never observ'd, at least in the principal Circumstance of dwelling in Booths, from the Time of *Joshua*, till after their Return from *Babylon* in the Days of *Nehemiah*, which was at least the Space of a thousand Years, and the most flourishing time of their Commonwealth. Who (says *Mr. Mede* upon this Occasion) P. 268.  
 would have thought but some *David*, *Solomon*, *Hezekiah*, *Josiah*, or good *Jehoiada*, would in so long a time as a thousand Years have reform'd so great a Neglect of God's Commandment? But hear what the Holy Ghost says: *Since the Days of Nehem. 8. 17.*  
*Joshua, the Son of Nun, unto that Day, had not the Children of Israel done so.*

CHAP.



## C H A P. XXI.

*The Feast of In-Gathering.*

Exod. 34 22.

**T**H E R E was something more design'd in the Institution of the Feast of Tabernacles than merely the Remembrance of their Circumstances in the Wilderness, which was to express their Gratitude to God for their desir'd Harvest, which they had now gather'd; for at this time all their Corn was thresh'd, and their Vintage done, and other Fruits got in; and now they offer'd their First-Fruits and Tithes of Wine and Oil, which was the Oblation of that Season, besides the Remainders of their Tithes of the Floor or threshed Corn. For this reason, besides the seven Days which were in Commemoration of their dwelling in Tents, there was an eighth added, as an Acknowledgment of the divine Mercy for bestowing upon them the Fruits of the Earth. This Day was a distinct Solemnity; yet because it immediately follow'd the Feast of Tabernacles, it has been always reckon'd as the *last Day* of that Feast.

More Nevoch.  
P. 3. c. 43.

That this eighth Day was a separate Festival is evident from hence, that after the end of the seven preceding Days they return'd to their Houses; for it is expressly said, *ye shall dwell in Booths seven Days*; which being over, a great Solemnity continued to another Purpose, and was observed after another manner, not in Booths, but in their Houses. We go (says *Maimonides*) from the Feast of Tabernacles to another Solemnity upon the eighth Day; it tends to make our Joys perfect, which could not be done in Tabernacles, but in large and spacious Houses and Palaces. This Day therefore was kept with still greater Festivity; no servile Work was to be done upon it, and Praises were sung to God at the Temple with Trumpets and Instruments of Musick.



sick. Upon this Day they read the last Section of the Law, and likewise began the first, lest they should seem more joyful in ending their Sections than willing to begin them. And in the divine Service it is said that the three Psalms were used which have the Title of *Al-hagittith*; for *Gath* signifies a *Wine-press*; and therefore they think that these Psalms were sung in the time of the Vintage. Certain it is that the two last of them were sung at some great Solemnity, wherein they celebrated God's wonderful Providence over them; and that they used to sing and shout at their Vintage is evident in Scripture beyond Contradiction. Chap. 21.  
Psal. 8. 81, 85.  
Judg. 9. 27.

Now this being a time of so great Rejoicing led *Plutarch* into a Fancy that the *Jews* celebrated two Feasts to the Honour of *Bacchus*; for he writes in his *Symposiacks*, that in the midst of Vintage the *Jews* spread Tables furnished with all manner of Fruit, and lived in Tabernacles, made especially of Palms and Ivy wreathed together; and calls the Day which goes before the Feast the *Day of Tabernacles*. He goes on in Derision of the *Jews*, and compares this Festival with the drunken Solemnity in Honour of *Bacchus*, in which his Voluntaries run up and down with Javelins in their Hands wrap'd about with Ivy, called *Thyrsi*; and in this respect he calls this Feast a bearing of the *Thyrsi*. Lib. 4. Probl. 3.  
Οὐρανοποιαν. A few Days after, says he, they keep another Festivity, which openly shews it was dedicated to *Bacchus*; for they carried Boughs of Palms in their Hands, with which they went into the Temple, the *Levites* (so called, as he fancies, from *Εὐι* Θ, a Name of *Bacchus*) going before with Instruments of Musick. All which may well incline us to think that the *Gentiles* corrupted this holy Festival (as they did other sacred Institutions) and turned it into the most profane *Bacchanalia*, and the most abominable Revelings.

The *Jewish* Writers in many Places speak of this Day as a Feast by itself, and for very good Reasons;





Reasons ; for now they left their Booths, and no longer carried their Branches or Citrons, but eat them, which they were not allowed to do before. There was no Sacrifice of six Bullocks, which ought to have been if this Day had been join'd to the preceding Feast, but of one only. Upon this Day was a peculiar Song and Benediction used, called the *Royal Blessing*, alluding to what is said, *Upon the eighth Day Solomon sent the People away, and they blessed the King* : But they observed the same Solemnities about the pouring out of Water as they did upon the Days before.

1 Kings 8. 66.

This last Day of the Feast grew into such Esteem in that Nation ; because upon the other seven Days they thought that Supplications and Sacrifices were offer'd not so much for themselves as for the Nations of the World ; but the Solemnities of the eighth Day were wholly in the behalf of themselves ; for thus they speak upon

Benibdar rabba, sect. 21.

this Subject : “ The eighth Day shall be holy. “ Thou seest, O God, that *Israel* in the Feast of “ Tabernacles offers before thee seventy Bullocks “ for the seventy Nations, for which they ought “ to love us ; but for our Love they are our Ad- “ versaries. The holy blessed God therefore “ saith to *Israel*, Offer for your selves on the “ eighth Day.

Levit. 19. 10.

When the Law of *Moses* mentions this Festival of the eighth Day, there is a Precept annexed, which obliges them not to gather their Grapes and Fruits clean. When they had cut off the great Bunches, they were not to examine the Vine over again for the scatter'd Grapes or small Clusters ; and if a Bunch or two fell to the Ground as they gather'd them, they were not to take them up. They were bound, say the *Jews*, to leave the Corners of the Vineyard uncut, as as well as the Corners of the Field. And these Precepts obliged such Strangers as sojourned among them, who, before they were admitted to embrace the *Jewish* Religion, were examin'd whether they understood that they must observe such



such and such Precepts, particularly these here mentioned, which were propounded to them plainly and distinctly ; and after they had promised to keep them, they were admitted to be circumcised. The Breach of these Laws was punished by scourging.

C H A P. XXII.

*The Sabbatical Year.*

**A**S every seventh Day was a Sabbath Day, so every seventh Year was a Festival, and a *Sabbatical Year* : And as the Sabbath Day signified that *they* themselves were the Lord's, and therefore they abstain'd from their own Work to do his ; so the Sabbatical Year implied that both *they* and *their Lands* belong'd to God, and were at his Disposal. The Observation of this Festival consisted chiefly in two Things ; the first, in the not tilling or manuring their Ground, whence it was called *the Sabbath of the Land* ; Levit. 25. 6. the second, in the Creditors discharging their Debtors, and releasing their Debts, whence it obtained the Name of *the Lord's Release*. Deut. 15. 2.

By this Law every seventh Year became sacred, and no Man could challenge any Right or Propriety in it. But it seems difficult to determine when this Year was to begin, whether in the Month of *Tisri*, which answers in some sort to our *September*, and was the antient Beginning of the Year ; or in *Nisan*, answering to our *March*, which was made a new Beginning of it by an express Law ; the former still continuing the Beginning of the Year for civil Things, as this for sacred. Now there is great Reason to think that this Sabbatical Year was to commence from *September*, when all their Harvest was over, which began in *March*. Then they were not to sow, as they were used to do in *October* and the following Months, but to stay till this Return of the Season



Book IV.

son the next Year ; for if this Year had been to begin in *March*, they could not have reaped the Harvest of the sixth Year.

Levit. 25. 4.

The Rest of this Sabbatical Year consisted (as the Law speaks) in not *sowing* their Fields, nor *pruning* their Vineyards ; which Prohibition includes all other Things that were usually done about their Fields or Trees. And tho' a Vineyard be only mention'd, yet it is certain that Olive Yards are comprehended ; and these are mention'd only as Examples of all other Fruit-Trees, which were to be left in common as these were.

Exod. 23. 10.

*Maimonides* is very curious in what he observes upon this Subject : For inquiring why *Moses* mentions only these two Things, *sowing* and *pruning*, his Resolution is, that for these two, if Men offended concerning them in this Year, they were punished by scourging not exceeding thirty nine Stripes ; but if they were guilty of any other sort of Labours relating to the Culture of the Fields, or of Trees (as if a Man digged or ploughed his Ground, if he planted Trees, or grafted) he was punished for his Contumacy and Rebellion by Stripes without number or measure. He adds further, that it was not lawful in the seventh Year to plant any Tree, tho' it was not a Fruit-Tree, nor to cut off the dead Branches, nor to make a Smoke under them to kill the Worms, nor to anoint young Plants to preserve them from the biting of Birds ; if they did, they were liable to scourging without number. So very nice he is, as to say it was unlawful to sell to any Man any Instrument of Husbandry in this Year, as a Plough, a Yoke, or a Sieve ; yet he allows, that when they are under the Oppression of the *Gentiles*, and bound to find Provision for their Armies, they might sow so much as would conveniently support them.

If any Corn sprung up from the Seed scatter'd the last Harvest, or from the old Root, which sprouted out again, they were obliged not to reap it, that is, say the *Jews*, not to gather it into



into Cocks, or to tread out the Grain with Oxen (if any did, they were scourged with thirty nine Stripes); but they were allowed to cut down a little in common with other Persons, to shake it out, and to eat it. The same Rule they were to observe in managing their Vineyards and Fruit-Trees: So that the Prohibition in the Law is not to be understood absolutely, but only that they should not look upon any Thing that grew this Year as peculiarly their's, because it grew in their Ground, but all was to be in common. The Owner therefore and his Family were not forbidden to take their Share, but might gather for their daily Use as well as others, only not to lay up any Thing separate for themselves.

The Increase of this Sabbatical Year was allow'd to be in common to the Beasts; but it seems probable that wild Beasts might be driven out of their Fields and Vineyards in this Year as well as others, because they made such Waste as would have very much damaged the Owner for the future. As for tame Creatures, the Jews were so superstitiously careful they should have an equal Share with themselves, that when there was no Fruit any longer for the Beasts in the Field, they ceased to eat what they had gather'd for their own Use, and if they had any Thing of it left, threw it out of their Houses. If a Gentile hired Land in the Country, he was not obliged to this Sabbatical Rest. There is nothing said of Gardens in this Law; and therefore it seems that every one kept them up for his own private Service, and was not bound to lay them in common.

“ This Consecration, says Mr. Mede, being as  
 “ much as the foregoing of the *seventh Part* of every  
 “ Man's Profits, the covetous Jews for many Years  
 “ neglected the Observation thereof; for which  
 “ Sin the Lord, as himself professeth, caused them  
 “ to be carried captive, and the Land to be waste  
 “ *seventy* Years without Inhabitant, till it had  
 “ fulfilled the Years of *Sabbath* which they ob-  
 “ served not. For their *Idolatry* he gave them

Disc. 27. p. 123



Book IV.

“ into the Hands of the *Gentiles* their Enemies ;  
 “ for their *Sabbatical Sacrilege* he added this unto  
 “ it, that they should, beside their Bondage, be  
 “ carried Captives into a strange Country, and  
 “ their Land lie desolate *seventy* Years.”

Deut. 15. 1.

Another Privilege of the Sabbatical Year was a publick Discharge of Debts, by which the insolvent Debtor was released from all Obligation to his Creditors, and deliver'd from all Apprehension of Imprisonment: And this Provision was made, lest the poor *Hebrew* should be tempted to fly to the *Gentiles*, and forsake his Religion ; or forced to go a begging, and seek for Relief in strange Countries. It was an entire and full Discharge, not of Debts contracted by Sale of Lands or Goods to such as were able to pay, but of Money lent to a Neighbour, or Friend, merely to relieve his Poverty, not to carry on Trade, or to make a Purchase ; for nothing would have been more absurd than to have extinguished the Claim of such Debts, by which the Borrower was sure to be enriched. None but *Israelites*, or Profelytes of *Righteousness*, were entitled to this Benefit of Release ; for they had Liberty to make a Foreigner, and a Profelyte of the Gate, to pay their Debts.

Deut. 31. 10.

At the End of every Sabbatical Year, upon the Feast of Tabernacles, the supreme Governour of the Nation was obliged to read the Law of *Moses* publickly before all the People ; for when the Minds of Men were freed from Cares by the Release of their Debts, it was supposed that the hearing of it would make the greater Impression upon them.

Deut. 15. 12.

Mr. *Mede* is of opinion, that in every seventh Year all *Hebrew* Servants were to obtain their Liberty ; but this (under Correction) seems to be a Mistake : For tho' it be said, that if a Servant serve six Years, *in the seventh Year thou shalt let him go free* ; yet it is not meant of the Year of Release, as if he were then to have his Freedom, tho' he had served but one Year, or perhaps no more than



than half a Year before that came, but of the seventh Year from the Time of his Sale, or the Beginning of his Servitude ; for he was to serve six complete Years, unless the Jubilee happen'd to intervene, when every one, what Time soever he had served, was absolutely to be set free. Chap 22.

The Reason of the Institution of this Festival was principally to instruct the People in the Duty of depending upon divine Providence ; and this Solemnity, as some conjecture, was a Shadow of that everlasting Sabbath expected in the Heavens. And this is supposed to be the Foundation of the Opinion of a learned Rabbi, who asserts that the World should continue for six thousand Years, but the seventh thousand should be the great *Sabbatical* Year ; the six thousand answering to the six working Days of the Week, and the seventh to the Sabbath. His Words are, Six thousand Years the World shall be, and again it shall be destroy'd : Two thousand shall be void, two thousand under the Law, and two thousand under the *Messias*. The Substance of this Prediction is certainly to be rejected as too curious ; yet since it was deliver'd by a Jew, it may serve to prove against them, that the *Messias* is already come, and that the Law of *Moses* ceased at his coming. *Hospini. de origine hujus Festi.*

I shall conclude this Chapter with what *Cunæus* observes upon this Subject. Such, says he, were the Laws given to the *Hebrews*, all whose Wealth lay in the Fields, according to the Increase of which they were either in Want or in Abundance. Hence it was, that when foreign Kings imposed Tribute upon them, every seventh Year brought them into so great Difficulties, that they were hardly able to raise the Sum ; for the Law would not permit them to till the Ground that Year, and to gather in the Fruits of it, which yielded all their Money. *Alexander* of *Macedonia*, having learnt at *Jerusalem* out of *Daniel's* Book that a *Grecian* should overthrow the *Persian* Empire, rejoic'd at this Prophecy, and *De Repub. Hebræorum. lib. 2. c. 4.*



Book IV. commanded the *Jews* to ask some royal Favour of him. They answer'd, no greater Benefit could be done them than the Remission of the *seventh* Year's Tribute. It was granted. The *Samaritans*, when they said much for themselves to obtain the same Indulgence, were absolutely denied.

## C H A P. XXIII.

## The Jubilee.

Lev. 25. 8, &c.

THE last Festival prescrib'd by the Law of *Moses* was the *Jubilee*, appointed to be celebrated after seven *Sabbaths of Years*, which computed together make forty-nine. They began their first Account from the fourteenth Year after their Entrance into *Canaan*; for they were seven Years in conquering the Land, and seven more were employ'd in the Division of it: So that the first *Sabbatical Year* was in the one and twentieth, and the first *Jubilee* in the sixty-fourth Year after they came into the Land of Promise. They number'd seventeen *Jubilees* from that Time to their Captivity in *Babylon*, which fell out in the End of a *Sabbatical Year*, and the thirty-sixth of the *Jubilee*. And here it may be observ'd, that as the *Grecians* reckon'd their Times by the Number of *Olympiads*, the *Romans* by their *Lustra*, the *Christians* by their *Indictions*; so the *Jews* computed by their *Jubilees*.

The Law expressly enjoins that the *Jubilee* shall be the fiftieth Year; but it is disputed whether this Festival was the Year following the forty-ninth, or the forty-ninth Year was the *Jubilee*, which, reckoning the foregoing *Jubilee* for one, was the fiftieth Year. Many learned Men are of this last Opinion, particularly *Cunæus*, whose Words are these: The *Agrarian Law* made by *Moses*, concerning the Restitution of Possessions, was observ'd with great Religion till the Desolation of the former Sanctuary by the *Assyrians*.  
After



After that *Palestine* lay forsaken and untill'd for the Space of seventy Years, as the Prophets foretold. But when at length that fatal Time had expir'd, the *Jews* indeed return'd to their ancient Habitations, and the Temple was built anew; but never was the *Agrarian* Law reviv'd, nor the *Jubilee* Solemnities celebrated any more. No more now did every fiftieth Year give Liberty to Servants, nor restore unto the former Lords their lost and sold Possessions. Whether justly the fiftieth Year or the forty-ninth was the Year of Jubilee is made a Question. We join with those incomparable Men of our Time that hold the forty-ninth; nor can we assent to *Maimonides* in this, though for the most we religiously embrace his Judgment; for this Author has recompenc'd us for his few and little Errors with many great Virtues and very choice Observations every where. It is observ'd by this Writer, that as to the Intermission of Agriculture, there is the same Reason for the Jubilee, and every seventh Year (for the Land was to rest in the Year of Jubilee.) But now if the fiftieth Year exactly were the Jubilee, two Sabbatical Years (for the forty-ninth is Sabbatical) would without Intermission have been celebrated together: A singular, strange and unusual thing! for whereas Providence had so ordain'd that every sixth Year in *Palestine*, by its exceeding Fruitfulness, should prevent the Famine of the seventh, being the Year of Rest to the Fields, there must now be a more miraculous Fruitfulness if two Years of Rest should come together, in neither of which it was lawful to plough or sow. Therefore the divine Bounty expressed in this manner, *I will send my Blessing upon you in the sixth Year, and it shall bring forth the Fruits of three Years*, must be enlarg'd to serve for four Years, the forty-ninth and fiftieth being for divers Reasons both Sabbatical. No such Fruitfulness was ever granted to any other Land or Nation; and since none of the Prophets have given Testimony to so great a Miracle, nor any



Book IV. Histories have made any Record of it, we must not by too easy a Credulity give into it.

In answer to this Argument the Defenders of the contrary Opinion observe, that if the forty-ninth (which is Sabbatical) were the Year of Jubilee, it would likewise be a Year of *Remission of Debts*, which the *Jews* absolutely deny.

Schemitta ve jo-  
hel, cap. 10.

In this, says *Maimonides*, the Sabbatical Year excels the Jubilee, that it remits Debts, which the Jubilee does not. But the Jubilee in this excels the Sabbatical Year, that it sets Servants free, and restores Possessions, which the other does not. And the Jubilee likewise restores Possessions in the very Beginning of the Year; but the Sabbatical Year does not release Debts till it be ended.

So many are the Opinions concerning the Reason why this Year is called *Jubilee*, or in the *Hebrew*, *Jobel*, that it is difficult to know which to follow: *Josephus* says it signifies *Liberty*; *Aquila*, and the *Seventy*, translate it *Remission*, having a Regard to the thing, rather than to the Import of the Word *Jobel*, which never signifies any thing of that nature: *Kimchi* tells us, that *Rabbi Akiba*, when he was in *Arabia*, heard them call a Ram by this Name of *Jobel*; and thence some conceive that this Year was so called, because it was proclaimed with Trumpets of Rams Horns. But what if there were no such Trumpets, as learned Men have imagin'd, those Horns not being hollow? The most probable Conjecture is, that the Year was called *Jobel* from the peculiar Sound which was made with the Trumpet when this Year was proclaimed; for the Trumpet blowing for several Purposes, to convene their Assemblies, to give notice of the moving of their Camps, to excite the Soldiers to fight, and to proclaim this Year, there was a distinct Sound for all these Ends, that People might not be confounded, but have a certain notice what the Trumpet sounded for. And this Sound was particularly called *Jobel*; and when the Word is used absolutely and by itself, it signifies this Year of *Jubilee*, which was



was called *Jobel*, from the Sound made by the Trumpet; as the Feast of unleavened Bread was called *Pesach*, from the Angel's *passing over the Israelites* when he slew the *Egyptians*. Chap. 23.

There were two Uses to which this Year of Jubilee was peculiarly dedicated, the *Manumission* of Servants, and the *Restitution* of Men to their ancient Possessions. To give proper notice of these Privileges, the *Sanhedrim* were obliged, upon the tenth Day of the seventh Month, the great Day of *Expiation*, to proclaim Liberty by the Sound of Trumpets; and this was to be done in all the publick Highways, that these Immunities might be known through the whole Nation. And now all Servants that were *Israelites*, who were sold into Servitude by themselves, by their Fathers, or by the Court of Judgment, obtained their Freedom, and return'd again to their own Family. Servants were not absolutely freed till the tenth Day of the Month *Tisri*; but for the nine Days before they did but little Work; for they spent their Time in Feasts and Diversions, and wore Garlands upon their Heads, in prospect of their approaching Liberty.

But the most remarkable Privilege of this Year was a *free Return* of Houses and Possessions to the rightful Owners, which Poverty had oblig'd them to sell. Upon this account they preserv'd a distinct Knowledge of their several Tribes and Families to which they belong'd, for which End their Genealogies were of necessity to be carefully kept, that they might be able to prove their Right to the Inheritance of their Ancestors. By this means the Estates of the *Israelites* were so fixed, that no Family could ruin itself, or grow too rich; for this Law provided against such Changes, revoking once in fifty Years all Alienations, and setting every one in the same Condition wherein they were at first. All Estates were now to return to their first Owners, or their Heirs, though they had changed Possessors a hundred times by being so often sold. And the same Law held in



## Book IV.

Donations as well as in Sales, as *Maimonides* observes. Yet this is to be understood only of absolute Alienations without any mention of time; for if any Man sold without Fraud an Estate to his Neighbour for sixty Years, it was not to return to him or his Heirs in the Year of Jubilee, which came before the Expiration of that Term; for in the Jubilee, says he, nothing returns but that which was sold for ever. This *Agrarian* Law was so famous, that the Heathens themselves took notice of it; insomuch that *Diodorus Siculus* says, that it was not lawful for the Jews to sell their own Inheritances, meaning, as Mr. *Selden* expounds it, to sell them absolutely so as to alienate them for ever from their Families.

Ljb. II. de Suc-  
cess. ad Leges  
Hebr. cap. 14.

*Moses*, in expressing the Method of Sale, took care that the Rich should not oppress the Poor, by giving less for Land than it was worth, nor the Poor require more for it than its just Value till the Year of Jubilee. The *Hebrew* Doctors have form'd a general Rule in this Matter; that if a Man bought any thing for a sixth Part less than its Worth, or sold it for a sixth Part more than its Worth, he was obliged to restore the sixth Part; but he was not bound to make Restitution if it fell short of a sixth Part wherein he had wrong'd his Neighbour. But if the Difference was more than a sixth Part, the Buyer might rescind his Contract, if the Bargain was not quite finish'd, and require his Money again. And the Seller, if the Damage was on his Side, might at any time require the thing to be return'd to him at the Price for which he sold it.

The Practice, as commanded by the Law, was to consider how many Years were gone since the last Jubilee, and then to purchase the Profits of the remaining Years till the next. The Seller was to observe that in every sixth Year there was no Fruit, and therefore for those he was to demand nothing. The Price was to rise or fall according as there were more or few Years before the next Jubilee: For example, says *Maimonides*, if there



there be ten Years to the Jubilee, and a Man buy another's Field for an hundred Pence, after which the Buyer having enjoy'd it three Years, the Seller has a Mind to redeem it, he must then give to him that bought it of him seventy Pence : So likewise if the Buyer has enjoy'd it six Years, the Seller must give him forty Pence. No Man was allowed to sell his House or his Field till the Time of Jubilee, unless Poverty compell'd him to it ; for it was not lawful to sell it to lay up the Price of it in his Coffer, or exercise Merchandize, or buy Goods, Servants, or Cattle ; but only to procure necessary Provision with it : But if a Man transgress'd, and employ'd the Money otherwise, the Sale notwithstanding was held to be good.

If a Man, whose Poverty forc'd him to sell his Land, grew afterwards so rich that he was able to redeem it before the Year of Jubilee, the Law provided that he should be allow'd to do it, and the Buyer could not refuse it. But then this was to be done honestly and truly ; he was not to borrow Money to redeem it, nor to sell other Land to redeem that which he had sold before, which they look'd upon as a Fraud to the Buyer. Therefore he had this Right only in case he was grown rich since the Sale ; otherwise he was to stay till the Year of Jubilee, when it return'd to him for nothing. There was a further Enlargement of this Liberty, that if any of his near Relations would redeem the Land he had sold (tho' he was not able to do it himself) it should be allowed. *Hebrew* Servants sold to Strangers, or into the Family of Profelytes, had this Privilege of Redemption : They might buy out their Freedom themselves, if they were able ; or any of their Family, if they pleased, might redeem them, and the Master could not detain them. The Rule was, to compute how long a Servant had served, and how long he had still to serve, and what Price was paid for him ; and then according to the Number of Years gone and to come he was to make his Demands. If he had served but few  
Years,



Book IV. Years, and there were many to come before the Jubilee, then less was to be deducted from what his Master gave for him, and the Price of his Redemption was higher: But if there remained but few Years, less was to be given for his Redemption; because he had been a long time in his Master's Service. By this it appears that these kind of Servants received no Benefit from the seventh Year of Release, as *Hebrew* Servants who served *Hebrew* Masters did.

The Form of redeeming Land was thus: They counted how many Years were gone since the Sale, and if there remained just so many more to the Jubilee, then the Seller paid the Buyer half the Price at which he purchas'd it for its Redemption. But if the Number of Years from the Sale to the Jubilee were not equal, then he deducted proportionable to the Years he had enjoy'd it since the Purchase, and gave him as much as the Years remaining till the Jubilee were worth. And if he sold a Field at first for a hundred Pound, suppose, and he that bought it sold it to another for two hundred, he was to redeem it according to what was first given for it; because the Law says, he shall restore the Overplus to the Man to whom he sold it. So likewise if a Man sold a Field for a hundred Pounds, which in the Hands of the Buyer so improv'd that it might be sold for two hundred, the Redemption was to be according to what was first paid for it. But if he sold it for two hundred Pounds, and it was grown so much worse that it was worth but a hundred, it was to be esteem'd in the Redemption according to the present Value: And the Reason is, say the *Jews*, because the Condition of him who sold his Inheritance was always to be made better, but the Circumstances of the Purchaser to be made worse.

The Law concerning the Sale and Redemption of Houses was different: Houses within wall'd Cities, if they were not redeem'd within a Year after the Sale, were alienated for ever, and the Jubilee



Jubilee would not restore them. But the Seller, Chap. 23. if he pleased, might redeem his House the next Day after it was sold, paying the full Price that was given for it. And if he that sold it was dead, his Son might redeem it; or if he that bought it was dead, it might be redeem'd from his Son, if done within the Year. But his Kindred could not redeem it, nor might he borrow Money to redeem it, nor redeem it by Parcels; but, say the *Jews*, he might sell some of his Goods to redeem it. If the Jubilee fell out in the Year of Sale, it did not restore the House to the Seller, but it continued his that bought it, unless it was redeem'd within a Year from the Day it was sold. The Reason of this Law seems to be, either that Cities might be the better fill'd with Inhabitants who were invited thither when they had Hopes of a Settlement, or that *Proselytes*, who were not of the *Hebrew* Nation, and could have no Fields or Vineyards, might yet have something of their own stable and certain, and not be forc'd always to want a perpetual Possession. Houses in the Villages that were unwall'd might be redeem'd at any time, and if they were not, return'd to their first Owners at the Jubilee.

The Houses of the *Levites* that were in any of the forty-eight Cities assign'd them, if they were sold, were excepted from the preceding Law concerning Houses in wall'd Cities. These, if not redeem'd before, return'd to that Tribe at the Jubilee. If the *Levites* purchased Houses in any other Cities, they were subject to the same Law with other Men: Insomuch that a *Levite*, who was Heir to his Mother an *Israelite*, was to redeem as other *Israelites* did, and not after the manner of the *Levites*; for the *Levites* had a Right different from other Men only in the Cities of their Possessions. But if an *Israelite* was Heir to his Mother a *Levite*, he redeem'd as the *Levites* did, though he were not of that Tribe; because, say the *Jews*, the Right of that Redemption was tied to



Book IV.

to the Places, and not to the Persons. The *Levites* had no Power to sell their Fields that were in the Suburbs of their Cities: If any Man bought them, the Bargain was immediately void; for those Fields were common to the whole Body of the *Levites*, who would have been undone if they had wanted Pasture for their Flocks, which were all their Substance.

The Privileges of this great Festival are fully and concisely explain'd by *Cunæus* in his learned Treatise of the *Hebrew Republick*, which, as it is a Recapitulation of what has been said upon this Subject, may properly be inserted in this Place.

Lib. 1. cap. 2.

“ *Moses*, as it became a wise Man not only to  
 “ order things at present, but for Ages to come,  
 “ introduc'd a certain Law, providing that the  
 “ Wealth of some might not tend to the Oppres-  
 “ sion of the rest, nor the People change their  
 “ Course and turn their Minds from their inno-  
 “ cent Labours to any new and strange Employ-  
 “ ment. This was the *Agrarian Law*; a Law,  
 “ whereby all Possessors of Land were kept from  
 “ transferring the full Right and Dominion of  
 “ it unto any other Person, by Sale, or other  
 “ Contract whatsoever; for both they, that upon  
 “ Constraint of Poverty had sold their Land, had  
 “ a Right granted to redeem it at any time, and  
 “ they that did not redeem it receiv'd it freely  
 “ again by this Law at the solemn Feast of  
 “ Jubilee. *Aristotle* recites some Edicts fram'd  
 “ by most ancient Lawgivers coming very nigh  
 “ to the *Mosaical*. *Oxylus* King of the *Elians* pro-  
 “ hibited Lands to be mortgaged for Money,  
 “ and the *Locrians* were not permitted to sell the  
 “ Inheritances of their Fathers. *Maimonides* was  
 “ a great Writer, and has with excellent Judg-  
 “ ment collected all the *Talmudical* Doctrine, ex-  
 “ cept the Trifles; an Author above our highest  
 “ Commendation, the only Man of that Nation  
 “ who had the good Fortune to understand what  
 “ it is to write seriously and to the purpose: We  
 “ shall often make use of his Authority, and now  
 “ it

Cap. 4.



" it will help us out in the Matter we have in  
 " hand. He is much upon the Benefit of the  
 " Jubilee, consisting, says he, herein, that all  
 " Lands return'd to their ancient Lords, though  
 " they had pass'd through the Hands of a hun-  
 " dred Buyers. Neither are excepted by this  
 " most learned Writer the Lands which came to  
 " any one by Donation. These could no more  
 " than the other be retain'd from the first Pos-  
 " sessor; it is a Point of the *Talmudical* Law, and  
 " I make no question but 'tis very right. The  
 " same *Rabbin*, from the same Fountain, declares  
 " that Redemption was permitted only to such as  
 " were recover'd from their Poverty, and enabled  
 " by some Gain or Commodity that had befallen  
 " them. The Reason is plain; for to borrow  
 " Money, or to sell one piece of Land to redeem  
 " another, was to frustrate the Law that appoin-  
 " ted the Unable, and their Heirs, to wait for the  
 " Relief of the Jubilee. Yet might the Kinf-  
 " men of the Necessitous in the mean time buy  
 " off for their Money what the poor Owner,  
 " without borrowing, could not. These Jubilee  
 " Solemnities return'd every fiftieth Year, begin-  
 " ning at the seventh Month *Tisri*. No other  
 " time brought with it so much publick Joy; for  
 " besides the Re-possession of Lands that had  
 " been alienated, Liberty was proclaim'd to all  
 " Servants. Yet nothing was done before the  
 " tenth of that Month, the holy Fast of *Expiation*.  
 " The nine preceding Days were all spent in pub-  
 " lick Mirth and Feasting, like the *Roman Saturnalia*.  
 " Hear how *Maimonides* relates it: From the Begin-  
 " ning of the Year to the Day of *Expiation* neither  
 " were the Servants dismiss'd, nor did they serve their  
 " Masters. What then? The Servants did eat and  
 " drink and make merry, and set a Crown upon their  
 " Head. After, when the Day of *Expiation* was come,  
 " the Senators of the *Sanhedrim* sounded with their  
 " Trumpets, and immediately the Servants went away  
 " free, and the old Lords took Re-possession of their  
 " Lands.





*The Feast of Lots; the Feast of Lights;  
the Feast of Wood-carrying.*

**T**H E R E were other Festivals observ'd by the Discipline of the *Jewish* Church, than what were ordain'd by the *Mosaic* Law; for the Civil Government, when any publick Deliverance befel the Nation, thought that they had a Power (if they pleas'd to use it) to appoint solemn Feasts to be annually celebrated in Commemoration of them. But the Exercise of this Authority was at first strenuously oppos'd; for it is said that eighty-five Elders, above thirty of which were Prophets, made their Exceptions against the Feast of *Purim*, ordain'd by *Esther* and *Mordecai*, as some kind of Innovation against the Law.

This Festival was observ'd for two Days, upon the fourteenth and fifteenth of the Month *Adar*, and was called *Purim*, which signifies *Lots* in the *Persian* Language; because *Haman* cast Lots for many Days to find out one that would prove most unfortunate to the *Jewish* Nation. During the Continuance of this Feast the Book of *Esther* was solemnly read in their Synagogues from Beginning to the End; and when the Name of *Haman* was mention'd, the very Children were taught to beat upon the Benches, and stamp with as much Joy as if they had the Head of *Haman* under their Feet. They would write his Name upon a Stone, and set it up before them; and as often as it was repeated, they would batter it with Stones till it was quite defaced, crying out, *Let his Name be blotted out and accursed for ever.*

The Celebration of this Feast was the *Bacchanals* of the *Jews*, which they distinguish'd with the most extravagant Mirth and Jollity: Some put on  
Fools

Hierosol. Megillah. fol. 70.  
4.

Esth. 3. 7.



Fools Coats, and raked like Pickled-Herrings about the Streets, and danced in the very Synagogues while the Book of *Esther* was reading. Others disguised themselves in strange antick Dresses, Men in the Habit of Women, and Women drefs'd like Men, with their Faces disfigur'd. Thus, without Shame or Modesty, they entertain'd one another with the most obscene Raillery, made horrid Mixtures, and committed all manner of Debauchery and Licentiousness: So that the fashionable Gallantry of *Masquerading* proves at last to be of *Jewish* Extraction. For the two Days of this Feast they indulg'd themselves in the utmost Luxury, especially in extravagant drinking and carousing. This they did in Memory of the Banquet of Wine that made the King merry and dispos'd him in Favour of the *Jews*; and they think themselves bound upon this Occasion to banish all Appearance of Sobriety; for it is said expressly in the *Talmud*, that a Man is obliged to be so drunk upon the Feast of *Purim*, that he is not able to distinguish between the Name of the cursed *Haman* and the blessed *Mordecai*.

Leusden. Philol.  
Hebræo-mixtus  
de Fest. Pur.  
Buxtorf. Synag.  
cap. 29.

Traet. Megillah.  
fol. 7. 2.

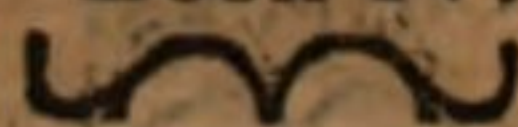
When the Year consisted of thirteen Months this Feast was observed twice, once in the Month *Adar*, according to its first Appointment, and again in the next Month called *Ve-Adar*.

Another Feast of humane Institution was the Feast of *Lights*, or of *Dedication*. The Occasion and the Ceremonies of this Solemnity have been mentioned before. It will be sufficient in this Place to repeat, that this Festivity was appointed in Memory of the Deliverance the *Jews* received from the Tyranny of *Antiochus Epiphanes*, who had forced Idolatry upon them, and set up the Idol of *Jupiter* in the Temple. They were seized, says *Josephus*, with such infinite Pleasure in the Restoration of their sacred Rites, being after so long a time so unexpectedly possess'd of their Religion again, that they bound it by a Law to Posterity that they should celebrate the Restitution of

Book 3. p. 412.

Antiq. 1. 12.  
c. 11.





of their Worship by a Feast of eight Days Continuance.

It was called the *Feast of Lights*, from the Ceremony of *Lighting Candles*, which they were so superstitiously fond of, that in what Country soever a Man was, he was obliged to observe this Ceremony. The Precept, says *Maimonides*, about the *Lights* in the Feast of *Dedication* is very commendable; and it is necessary for every one to stir up his Memory in this Matter, that he might make known the great Miracle, and contribute towards the Praises of God and the Acknowledgment of those Wonders he does among us. If a Man has not wherewithal to eat, unless of meer Alms, let him beg, or sell his Garments, to buy Oil and Lights for this Feast. If he has only one single Farthing, and should be in suspense whether he should spend it in consecrating the Day, or in setting up Lights, let him rather lay it out in Oil for the Candles than in Wine for the Consecration of the Day; for whereas they are both the Prescription of the Scribes, it were better to give the Lights of the *Encœnia* the Preference; because by this means you keep up the Remembrance of the Miracle. Now this Miracle was the Multiplication of the Oil, and has been explained in another Part of these *Antiquities*.

De Bell. lib. 2.  
cap. 31.

*Josephus* speaks of a Feast observ'd with great Solemnity by the *Jews*, call'd the *Feast of Wood-carrying*, for continuing the sacred Fire upon the Altar. The *Jews* observe, that the divine Providence so order'd it, that the most violent Rains never put the Fire out. However, they provided for its continual burning, by fixing the Penalty of Whipping upon him that should extinguish it, and by a constant Supply of Wood for the maintaining of it. It was, says the Author above, a *Feast of the Wood-carrying*, at which it was the Custom for all to bring up Wood for the Altar, that it might not want Fuel for the Fire that was never to go out.



The *Talmud* appoints nine particular Days for this solemn Employment; and when the Wood was brought to the Temple, it was laid up in the Wood-room, and wormed by the Priests incapable of serving at the Altar. What was free from Worms was laid up in another Wood-room, and what was Worm-eaten was used either for boiling, baking, or frying the Offerings that were boiled, baked, or fry'd, or for keeping Fires for the Priests and Levites in their Attendance and keeping Guard in cold Weather.

There are some other Feasts to be found in the Jewish Calendar; one, for instance, in Memory of *Jeptha's* sacrificing his Daughter, another in Honour of *Judith's* Victory over *Holofernes*, and one or two more: But being of so small Account, they have scarce a Right to be so much as mention'd in this Place.

*The End of the Second Volume.*





That the Reader might be under no Difficulty concerning the Measures, Weights, and Coins of the Jews, this Table is annex'd for present Use, (till they are severally treated of in the next Volume) wherein they are reduc'd to the English Standard by the learned Doctor Arbuthnott.

*Scripture Measures of Length.*

|                        | Engl. Feet. | Inch | Dec. |
|------------------------|-------------|------|------|
| Digit                  | 0           | 0    | 912  |
| Palm                   | 0           | 3    | 648  |
| Span                   | 0           | 10   | 944  |
| Cubit                  | 1           | 9    | 888  |
| Fathom                 | 7           | 3    | 552  |
| Ezekiel's Reed         | 1           | 11   | 328  |
| Arabian Pole           | 14          | 7    | 104  |
| Shænus, Measuring Line | 145         | 11   | 4    |

*The longer Scripture Measures.*

Note, The East used another Span equal to one third of a Cubit.

|                    | Engl. Miles | Paces | Feet | Dec. |
|--------------------|-------------|-------|------|------|
| Cubit              | 0           | 0     | 1    | 824  |
| Stadium            | 0           | 145   | 4    | 6    |
| Sab. Day's Journey | 0           | 729   | 3    | 0    |
| Eastern Miles      | 1           | 403   | 1    | 0    |
| Parasang           | 4           | 153   | 3    | 0    |
| A Day's Journey    | 33          | 12    | 4    | 0    |

Jewish



### *Jewish Measures of Capacity for Things liquid.*

|               | Gall. | Pints         | Sol. Inc.      |
|---------------|-------|---------------|----------------|
| Caph          | 0     | $\frac{5}{8}$ | 15             |
| Log           | 0     | $\frac{3}{4}$ | $2\frac{1}{2}$ |
| Cab           | 0     | 3             | 10             |
| Hin           | 1     | 2             | $2\frac{1}{2}$ |
| Seah          | 2     | 4             | 5              |
| Bath, Epha    | 7     | 4             | 15             |
| Coron, Chomer | 75    | 5             | 7              |

### *Jewish Measures of Capacity for Things dry English Corn Measure.*

|               | Pecks | Gall. | Pints           | Sol. Inc. | Dec. |
|---------------|-------|-------|-----------------|-----------|------|
| Gachal        | 0     | 0     | 17              | 0         | 33   |
| Cab           | 0     | 0     | $2\frac{5}{8}$  | 0         | 120  |
| Gomor         | 0     | 0     | $5\frac{1}{10}$ | 1         | 211  |
| Seah          | 1     | 0     | 1               | 4         | 3    |
| Epha          | 3     | 0     | 3               | 12        | 11   |
| Leteah        | 16    | 0     | 0               | 26        | 52   |
| Chomer, Coron | 32    | 0     | 1               | 19        | 4    |

### *Jewish Weights reduc'd to English Troy Weights.*

|        | Pound | Ounce | Pennyw. | Gr.             |
|--------|-------|-------|---------|-----------------|
| Shekel | 0     | 0     | 9       | $2\frac{4}{7}$  |
| Maneh  | 3     | 9     | 10      | $17\frac{1}{7}$ |
| Talent | 189   | 8     | 15      | $17\frac{1}{7}$ |

*Note, In reckoning Money 60 Shekels made a Maneh, but in Weight 100 Shekels.*

### *Jewish Money reduc'd to the English Standard.*

|        | Pounds | Shill. | Pence                     |
|--------|--------|--------|---------------------------|
| Gerah  | 0      | 0      | $1\frac{5}{8}\frac{2}{3}$ |
| Bekah  | 0      | 1      | $1\frac{1}{6}$            |
| Shekel | 0      | 2      | $3\frac{3}{8}$            |

S f 2

Maneh,



|                                   | Pounds | Shill. | Pence |
|-----------------------------------|--------|--------|-------|
| Maneh, Mina Hebraica              | 8      | 16     | 10½   |
| Talent                            | 342    | 3      | 9     |
| Solidus Aureus, or Sextula, worth | 0      | 12     | 6½    |
| Siclus Aureus, worth              | 1      | 16     | 6     |
| A Talent of Gold, worth           | 5475   | 0      | 0     |

In this Table I reckon Silver at five Shillings, and Gold four Pounds the Ounce.



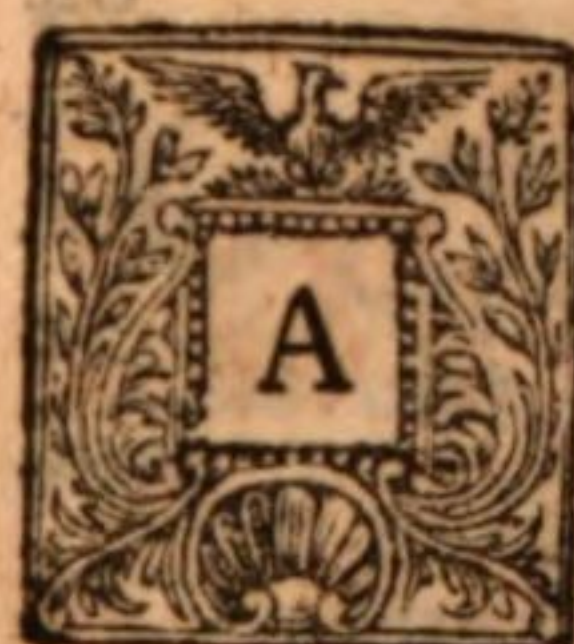




# THE INDEX.

---

A.



*Aron's Rod and the Pot of Manna not  
put into the Ark* Page 295

*Abiathar the High-Priest degraded*  
90

*Abijam obtains a Victory over Jero-  
boam* 10

*Abimelech slain* 5

*Abaz routed by the Syrians, falls into Idolatry,  
and is defeated by Pekah King of Israel* 13

*Abaziah slain by Jehu* 11

*Alexander Jannæus slays fifty thousand of his own  
Subjects at one time. He conquers Ituræa and  
part of Syria* 21

## ALTARS.

*Altars built near some Grove in the Times of  
the Patriarchs* 271

*The Jews forbid to plant Groves near their Altars*  
272



# The I N D E X.

|                                                                                                               |     |
|---------------------------------------------------------------------------------------------------------------|-----|
| Altar of Burnt-Sacrifice                                                                                      | 300 |
| Its Frame and Dimensions                                                                                      | 354 |
| The Utenfils belonging to it                                                                                  | 302 |
| Anointed and sprinkled with Oil                                                                               | 306 |
| Its Covering                                                                                                  | 313 |
| Altar of Incense, with the ten Tables of Shew-Bread, and the ten Golden Candlesticks, placed in the Sanctuary | 351 |
| New Altar made for the second Temple                                                                          | 305 |
| No blemish'd Person to approach the Altar, or any one bare-headed                                             | 396 |

|                                                |              |
|------------------------------------------------|--------------|
| <i>Amaziah</i> executes his Father's Murderers | 12           |
| Overcomes the <i>Edomites</i>                  | <i>ibid.</i> |
| Challenges <i>Joash</i> King of Israel         | <i>ibid.</i> |
| Taken Prisoner, and <i>Jerusalem</i> plunder'd | <i>ibid.</i> |

|                                                         |              |
|---------------------------------------------------------|--------------|
| <i>Amon</i> restores Idolatry                           | 15           |
| Slain by his Servants                                   | <i>ibid.</i> |
| <i>Ananelus</i> the High-Priest depos'd by <i>Herod</i> | 93           |
| Anathematizing                                          | 84           |
| <i>Antigonus</i> crucify'd and whipt                    | 93           |
| And then beheaded                                       | <i>ibid.</i> |
| <i>Antigonus</i> cuts off <i>Hyrcaus's</i> Ears         | 21           |
| Slain by <i>Anthony</i>                                 | <i>ibid.</i> |
| <i>Aristobulus</i> first of the <i>Maccabæan</i> Kings  | 21           |

## A R K.

|                                                                             |          |
|-----------------------------------------------------------------------------|----------|
| Ark of God, its several Names, Dimensions, and Use                          | 292, 293 |
| Never heard of after the Destruction of the Temple by <i>Nebuchadnezzar</i> | 298      |
| A new Ark made for the second Temple                                        | 305      |
| Ark born by the Priests before their Armies in time of War                  | 318      |
| Taken by the <i>Philistines</i>                                             | 319      |
| Convey'd into the Oracle, or Most Holy Place                                | 365      |
| The last Ark without the Privileges of the first                            | 409      |



# The I N D E X.

|                                                            |    |
|------------------------------------------------------------|----|
| <i>Asa</i> overthrows <i>Zerah</i> King of <i>Æthiopia</i> | 10 |
| <i>Atthaliah</i> usurps the Kingdom of <i>Judah</i>        | 11 |

## B.

|                                                                                                                         |     |
|-------------------------------------------------------------------------------------------------------------------------|-----|
| <b>B</b> aptism inseparable from Circumcision, and always administer'd upon admitting one into the <i>Jewish</i> Church | 456 |
| The Manner of their Baptisms                                                                                            | 460 |
| <i>Bath kol</i> a Voice from Heaven                                                                                     | 198 |
| Blessing of the People by the Priests                                                                                   | 139 |
| Blood, the manner of sprinkling it                                                                                      | 491 |
| Blood of Sin-Offerings how dispos'd of                                                                                  | 492 |
| Blood poured upon the Earth                                                                                             | 543 |
| Sprinkled on the Mercy Seat                                                                                             | 566 |
| Sprinkled on the Altar                                                                                                  | 567 |
| Brazen-Sea, its Dimensions and Use                                                                                      | 356 |
| Brazen Scaffold                                                                                                         | 362 |
| Burnt-Offerings. <i>See Offerings</i>                                                                                   |     |

## C.

|                                                                              |     |
|------------------------------------------------------------------------------|-----|
| <b>C</b> <i>anaanites</i> the Offspring of <i>Cham</i>                       | 30  |
| Captain of the Temple                                                        | 372 |
| Cherubs, two order'd to be made                                              | 296 |
| God appear'd between the Cherubims                                           | 296 |
| Circumcision describ'd                                                       | 447 |
| Original of Circumcision                                                     | 448 |
| The time for performing this Rite                                            | 449 |
| The Penalty inflicted on the Parents for the wilful Omission of Circumcision | 450 |
| The Child nam'd at the time of Circumcision                                  | 450 |
| To be defer'd if the Child was sick                                          | 455 |
| Cloud and Pillar of Fire                                                     | 311 |

### *Courts of the Temple.*

|                        |          |
|------------------------|----------|
| Courts of the Temple   | 375, 354 |
| Court of the Priests   | 376, 90  |
| Court of the Women     | 376      |
| Court of <i>Israel</i> | 38       |



# The INDEX.

Cyrus restores the two Tribes to their Habitations 16

## Courts of Justice.

College of Seventy 57, 63  
 Sanhedrim 63  
 Consistory of twenty-three in most Cities of  
*Judæa* 66  
 Courts of three Judges set up in Villages *ibid.*  
 Their Forms of Trial in their Courts of Justice 67

## D.

**D**AVID anointed King 7  
 Conquers *Jerusalem* *ibid.*  
 Book of *Psalms* for the most part penn'd by David *ibid.*  
*Deborah* and *Barak* 4

## DEBTORS.

Debtors discharg'd in the Sabbatical Year 610  
 Dedication of the Temple 364, 411  
 Devoted things. See Vows 157

## DIVINATION.

Diviners describ'd 208  
 Divinations by Cups *ibid.*  
     by Lots *ibid.*  
     by Arrows 209  
     by a Staff *ibid.*  
     by a Teraphim *ibid.*  
 Divination by Inspection of Intrails 210  
 Observers of Times 211  
 Inchanters Witches 212  
 Charmers 213  
 Consulters with familiar Spirits 214  
 Wizards 215  
 Necromancers 216

Elders



# The INDEX.

## E.

|                                                                |              |
|----------------------------------------------------------------|--------------|
| <b>E</b> lders appointed by <i>Moses</i>                       | 56           |
| <i>Eli</i> the High-Priest judges the <i>Hebrews</i>           | 6            |
| Breaks his Neck                                                | <i>ibid.</i> |
| <i>Eliashib</i> High-Priest                                    | 17           |
| <i>Eliazar</i> sent the seventy Interpreters to <i>Ptolomy</i> | 18           |
| <i>Philadelphus</i>                                            |              |
| <i>Ehud</i> slew <i>Eglon</i> King of <i>Moab</i>              | 4            |

## ESSENE S.

|                                                                   |              |
|-------------------------------------------------------------------|--------------|
| <i>Essenes</i> , whence they received their Name                  | 248          |
| Not mentioned in the <i>New Testament</i> , and why               | 249          |
| Their Opinions and Practice                                       | 250          |
| Their rigid Superstition, their Sobriety, and their other Virtues | 251          |
| <i>Essenes</i> divided into four Sorts                            | 254          |
| They believe the Immortality of the Soul                          | 254          |
| Some of them pretend to the Spirit of Prophecy                    | 255          |
| No Enemies to Marriage                                            | <i>ibid.</i> |
| Their way of Life                                                 | 256          |
| <i>Pliny's</i> Account of the <i>Essenes</i>                      | 265          |
| Excommunication                                                   | 83           |

## EXECUTIONS.

|                             |    |
|-----------------------------|----|
| Executions. See Punishments | 73 |
|-----------------------------|----|

## EXPIATION.

|                                        |     |
|----------------------------------------|-----|
| High-Priest's Bullock for Expiation    | 506 |
| Magistrates Kid for Expiation          | 507 |
| Private Persons Offering for Expiation | 508 |
| The great Day of Expiation             | 560 |

## FASTS



# The INDEX.

## F.

### F A S T S.

|                                                            |              |
|------------------------------------------------------------|--------------|
| <b>F</b> A S T of Expiation only appointed by <i>Moses</i> | 559          |
| Why appointed                                              | 560          |
| The Preparation of the High-Priest for the Fast            | 560          |
| Fast of Expiation strictly observ'd                        | 570          |
| Fasts of the Congregation                                  | 571          |
| How observ'd                                               | <i>ibid.</i> |
| Fasts of private Persons                                   | <i>ibid.</i> |
| Fasting Days annually observ'd                             | <i>ibid.</i> |

### F E S T I V A L S.

|                                                                            |              |
|----------------------------------------------------------------------------|--------------|
| Festival of the Sabbath how observ'd                                       | 574          |
| Punishment of breaking it                                                  | 575          |
| Festival of the New Moon                                                   | 582          |
| Notice given of it by firing Beacons, and<br>by Expresses                  | 583          |
| Feast of Pentecost solemniz'd at the End of Har-<br>vest                   | 586, 587     |
| Proclamation of it                                                         | 590          |
| Feast of Trumpets on the first Day of the Year                             | 591          |
| In Memory of the Creation                                                  | 593          |
| Feast of Tabernacles in Memory of their En-<br>campments in the Wilderness | 594          |
| Solemnization of the Feast in Arbors                                       | 596          |
| Feasts appointed by the Civil Government                                   | 622          |
| Feast of In-gathering                                                      | 604          |
| A separate Festival from the Feast of Tabernacles                          | <i>ibid.</i> |
| Feast of the Passover                                                      | 462          |
| Feast of Wood-carrying                                                     | 624          |
| Fire Cœlestial                                                             | 307          |
| Imitated by the <i>Gentiles</i>                                            | <i>ibid.</i> |
| No holy Fire in the second Temple                                          | 308          |

Feast



# The INDEX.

Feast of Wood-carrying for continuing the sacred  
Fire upon the Altar 624

## FIRST-FRUITS.

First-Fruits of Trees 142  
First-Fruits of every Year's Corn 143  
First-Fruits of Wheat-Harvest 144  
The Manner of their going to offer up their  
First Fruits at Jerusalem 146

## FIRSTLINGS.

Firstlings, Redemption of them 147  
Firstlings having any Blemish not to be offer'd 148

## G.

**G** Alilæans, or Gaulonites, whence nam'd 269

### *Gates of the first Temple.*

The East Gate and the West Gate 361  
High Gate 362  
Lower Gate of Benjamin *ibid.*  
The North Gate *ibid.*  
The Gate of the Altar *ibid.*  
Gates in the outward Court *ibid.*  
East Gate, or King's Gate 363  
The North Gate *ibid.*  
The South Gate *ibid.*  
The West Gate *ibid.*  
Gate of Asuppim *ibid.*  
Parbar Gate *ibid.*

### *Gates of the second Temple.*

East Gate, or Gate of Shushan 369  
Gate of Huldah 370  
Gates, four to the West *ibid.*  
Gate Teddi 371  
Beautiful



# The INDEX.

|                              |       |
|------------------------------|-------|
| Beautiful Gate of the Temple | 376   |
| Gate of Nicanor              | 381   |
| Gate to the South            | 383   |
| Water Gate                   | 385   |
| Gate of the Firstlings       | 386   |
| Gate of Kindling             | ibid. |
| Gate <i>Bethmokadb</i>       | 388   |
| Gate <i>Corban</i>           | ibid. |
| Gate <i>Nitsots</i>          | 389   |

|                                                                     |        |
|---------------------------------------------------------------------|--------|
| <i>Gazith</i> a Building for the Sanhedrim                          | 65     |
| <i>Gerizim</i> Mount, a Temple erected thereon                      | 30     |
| Demolish'd by <i>John Hyrcanus</i>                                  | ibid.  |
| <i>Gershonites</i> their Service                                    | 315    |
| <i>Gideon</i> slays four Princes of <i>Midian</i>                   | 4      |
| <i>Gideon's</i> seventy Sons, all but one slain by <i>Abimelech</i> | 5      |
| Government of the Patriarchs                                        | 35     |
| of the Judges                                                       | 4, 39  |
| of their Kings                                                      | 6, 40  |
| of the High-Priests                                                 | 16, 40 |

## H.

|                                                                           |       |
|---------------------------------------------------------------------------|-------|
| <b>H</b> <i>Adad</i>                                                      | 8     |
| <i>Hallel</i> sung                                                        | 600   |
| <i>Herod</i> an <i>Idumean</i> Prince obtains the Kingdom of <i>Judea</i> | 12    |
| Depresses the Priesthood, and extirpates the <i>Maccabean</i> Race        | 22    |
| Heave-Offerings given to the Priest                                       | 145   |
| Heifer Red for a Burnt-Offering                                           | 510   |
| Why a Heifer rather than a Bullock                                        | 511   |
| By whom prepar'd                                                          | ibid. |
| Where perform'd                                                           | 512   |
| Manner of killing her                                                     | 513   |
| <i>Helenists</i> use the Greek Tongue                                     | 33    |
| <i>Herodians</i> whence nam'd                                             | 266   |
| They differ from the <i>Pharisees</i> and other <i>Jews</i>               | 267   |
| <i>Hezekiah</i> succeeds his Father <i>Ahaz</i>                           | 14    |
| <i>Hezekiah's</i> Life prolong'd                                          | ibid. |
| High-                                                                     |       |



# The INDEX.

High-Places used by the *Hebrews* for divine Worship 271

High-Places prohibited after the Tabernacle was erected 272

## HIGH-PRIESTS.

High-Priests assume the Government 16

Succession of High-Priests from *Aaron* to the

Birth of *Jesus* 89

Number of High-Priests under the second Temple

91

Ceremonies used in consecrating the High-Priest

94

Garments of the High-Priest 95

High-Priest's Ephod describ'd *ibid.*

His Breast-Plate 97

His Robe 98

His Plate of Gold 99

His Mitre *ibid.*

The manner of anointing him 103

High-Priest never wears his Ministerial Robes but

in the Temple 103

His Wardrobe 204

High-Priest's Privilege 108

He's oblig'd to marry a Virgin *ibid.*

High-Priest not allow'd to mourn or rend his

Cloaths 109

To excel all the inferior Priests in

five Perfections 110

Mediator betwixt God and Man 111

Deputy of the High-Priest 114

His Deputy when anointed for the

Wars *ibid.*

High-Priest kills the Bullock for his own Sin-

Offering 565

No direct Provision made for the High-Priests

151

Holiness, Degrees of it in sacred Places 418

HOLY.



# The INDEX.

## H O L Y - L A N D.

Holy-Land describ'd, its Scituation, Fertility,  
Temperature of Air 23

Its first Inhabitants, descended from  
*Canaan*, reduc'd 24

By *Joshua* divided into twelve Parts 25

Divided into two Kingdoms, *Israel*  
and *Judah* 27

Holy Ointment laid up near the Ark 304

All the Holy Vessels anointed with it 305

Holy of Holies, or the Most Holy Place describ'd  
291, 345

## H O L Y - P L A C E.

Holy-Place, its Length, Breadth, and Beauty 405

Holy and most Holy Place parted by a Veil  
408

Hofanna, the Meaning of it 598

### I.

*Jacob* 271  
*Jaddua* meets *Alexander the Great* 17

*Jair* 5

*Ibsan* *ibid.*

*Jehosaphat*, his Alliance with *Ahab* King of *Israel* 10  
With *Abaziah* 11

*Jehoiakim* carried Prisoner to *Babylon* 15

*Jekoiakim* his Son also carried into Captivity after  
a Reign of three Months *ibid.*

*Jehoahaz* depos'd by *Pharaoh Nechob* *ibid.*

*Jehoram* 11

*Jeptha* sacrifices his Daughter 5

*Jeroboam* chosen King of *Israel* 8

## J E R U -



# The INDEX.

## JERUSALEM.

|                                                                                           |    |
|-------------------------------------------------------------------------------------------|----|
| <i>Jerusalem surpriz'd by the Philistines and Arabians</i>                                | 11 |
| <i>Jerusalem plunder'd, the King seiz'd, the City de-<br/>fac'd, and the Temple burnt</i> | 16 |
| <i>Jerusalem sack'd by Pompey</i>                                                         | 93 |

## J E W S.

|                                                                                 |          |
|---------------------------------------------------------------------------------|----------|
| <i>Jews prohibited entring into Judea by Adrian</i>                             | 29       |
| <i>Helenists, Profelytes</i>                                                    | 32       |
| Impostors                                                                       | 203      |
| Incense Altar, its Place                                                        | 288      |
| Incense, burning of it                                                          | 557      |
| Ingredients of the sacred Perfume                                               | 290, 565 |
| In-gathering Feast. <i>See Festivals</i>                                        |          |
| <i>Joash obtains the Kingdom at seven Years of Age</i>                          | 12       |
| Slain by his Servants                                                           | ibid.    |
| Jotham                                                                          | 13       |
| Joel                                                                            | 6        |
| Joiada High-Priest                                                              | 17       |
| Jonathan, or Johanan, the High-Priest, slays his<br>Brother Jesus in the Temple | ibid.    |
| Jonathan succeeds in the Priesthood                                             | 19       |
| Murder'd by Tryphon                                                             | 20       |
| Jonathan Brother to Maccabæus High-Priest                                       | 92       |
| Joshua                                                                          | 3        |
| Josarua High-Priest at the Birth of Christ                                      | 93       |
| Josiah finds the Books of the Law                                               | 15       |
| Is wounded in a Battle with Pharaoh Nechob,<br>and dies                         | ibid.    |

## ISRAELITES.

|                                                    |    |
|----------------------------------------------------|----|
| <i>Isaiah the Prophet put to Death by Manasseh</i> | 14 |
|----------------------------------------------------|----|

## JUBI.



# The INDEX.

## JUBILEE.

|                                                                                                        |       |
|--------------------------------------------------------------------------------------------------------|-------|
| Jubilee every fiftieth Year                                                                            | 612   |
| The Command to enfranchise their Servants and restore mortgag'd Lands in the Year of Jubilee neglected | 613   |
| Estates sold for a time not restor'd at the Jubilee                                                    | 616   |
| The <i>Jews</i> might not lay out their Money they sold their Lands for in Goods or Merchandizes       | 617   |
| They might redeem their Lands before the Jubilee                                                       | ibid. |
| Judah and Benjamin call'd <i>Jews</i>                                                                  | 17    |
| Judas Maccabæus conquers the <i>Syrians</i> , and purifies the Temple                                  | 19    |
| Judas engaging <i>Bacchides</i> is slain                                                               | ibid. |
| Judas Maccabæus High-Priest                                                                            | 92    |
| Judæa subjected to the <i>Romans</i>                                                                   | 22    |

## JUDGES.

|                                        |       |
|----------------------------------------|-------|
| Judges their Government                | 4, 39 |
| Their Authority like that of a General | 39    |
| Judges ride upon white Asses           | 59    |
| Qualifications of a Judge              | 68    |
| Justice. See Courts.                   |       |

## K.

|                          |     |
|--------------------------|-----|
| <b>K</b> <i>Arraites</i> | 246 |
| Their Opinions           | 247 |

## KINGS.

|                                        |       |
|----------------------------------------|-------|
| Kingly Government                      | 6, 40 |
| King, not to multiply Wives to himself | 44    |
| Not to amass together Silver and Gold  | ibid. |

Oblig'd



## The INDEX.

|                                                                           |       |
|---------------------------------------------------------------------------|-------|
| Oblig'd to read the Law the first Holy-day<br>of the Feast of Tabernacles | 45    |
| Women and Children oblig'd to attend the<br>King's anointing              | 46    |
| King proclaim'd by Sound of Trumpet                                       | 49    |
| Crown placed on his Head, and the Book<br>of the Law put into his Hand    | ibid. |
| <i>Cerethites</i> and <i>Pelethites</i> the King's Body Guards            | 50    |
| King absolute                                                             | 53    |
| <i>Kohathites</i> , their particular Service                              | 314   |

### L.

|                                      |     |
|--------------------------------------|-----|
| <b>L</b> Avers, their Number and Use | 358 |
| Their Place and Make                 | 396 |

### L A W S.

|                                                         |     |
|---------------------------------------------------------|-----|
| Law of Retaliation                                      | 70  |
| Law traditional, when given, and to whom de-<br>liver'd | 231 |
| <i>See Courts of Justice and Punishments.</i>           |     |

### L E P R O S Y.

|                                                                       |     |
|-----------------------------------------------------------------------|-----|
| Leprosy at first only peculiar to the <i>Egyptians</i>                | 518 |
| Its Appearance in the Skin by a bright<br>Spot, by a Scab, by a Tumor | 519 |
| Lepers view'd by the Priest                                           | 518 |
| Leprosy in the Face                                                   | 521 |
| Leper obliged to proclaim his Uncleannefs, and<br>to dwell apart      | 522 |
| Leprosy in a Garment                                                  | 523 |
| In a House                                                            | 524 |
| Lepers, the Manner of their cleansing                                 | 525 |
| Sacrifices offer'd for a Leper                                        | 526 |
| His Trespafs Offering, Sin Offering, and<br>Burnt-Offering            | 528 |



# The INDEX.

Leper's Offering when pure 529

## L E V I T E S.

*Levites* not of the Race of *Aaron* attempting to officiate as Priests punishable with Death 123

*Levi's* Sons and their Descendants *ibid.*

*Levitical* Order instituted as an Exchange for the First-born of the *Israelites* 166

*Levites* chosen by Lot 167

Age of them at the Entrance into their Offices 168

Probationers at twenty-five *ibid.*

Bear the Ark at thirty *ibid.*

Discharg'd from Service at fifty *ibid.*

*Levites* consecrated before they are suffer'd to minister 169

*Levitical* Service of two sorts 170

Employments of the *Cohathites* *ibid.*

Employments of the *Gershonites* 171

Employments of the *Merarites* *ibid.*

*Levites* of the Temple instituted by *David* 172

Inducted by *Solomon* *ibid.*

*Levites* of the Temple divided into Porters and Singers *ibid.*

*Levites* appointed to manage the Revenue 179

Provincial *Levites* 180

Employ'd in Civil Affairs *ibid.*

Their Habits 181

Cities allotted them 182

Their Places of Burial without the Suburbs 183

Six of the Cities for Refuge 184

*Levites* could not sell their Fields 620

Lights, the Feast of 623

In Memory of the Deliverance from *Antiochus* *ibid.*

Lots, or Purim Feast 622

Celebration with Masquerading, &c. *ibid.*

Oblig'd to be drunk at this Festival 623

M A L E



# The INDEX.

M.

## MALEFACTORS.

**M**alefactors buried near the Place of Execution, and a Heap of Stones raised near the Body 72

See Punishments.

*Manasseh* sets up Idolatry 14

Dies a Penitent 15

High-Priest 18

*Mattathias* defeats the *Syrians* 19

*Merarites*, their Service 315

## MOLOCH.

*Moloch*, an Idol of the *Ammonites* 204

Passing through the Fire to it 205

Children sacrificed to it *ibid.*

His House of Idolatry without *Jerusalem*

206

Persons sacrificing their Sons to him to be

stoned to Death 207

The taking up his Tabernacle whence

borrow'd *ibid.*

## MONARCHICAL GOVERNMENT.

See Government.

Monarchy of the *Hebrews* not hereditary at first

47

## MONEY.

Money-Changers Table 379

## MORIAH-MOUNT

*Moriah-Mount* the Place designed for the Temple

335

*Moses*



## The INDEX.

|                                          |              |
|------------------------------------------|--------------|
| <i>Moses</i> introduces a new Government | 36           |
| Is styl'd King                           | <i>ibid.</i> |
| Constitutes inferior Judges              | <i>ibid.</i> |

### *Murder and Manslaughter.*

|                                                                                    |              |
|------------------------------------------------------------------------------------|--------------|
| Murder wilful punish'd with Death by the Heir<br>of the Slain                      | 185          |
| Manflayer allow'd Cities of Refuge                                                 | <i>ibid.</i> |
| Allow'd Habitations and taught Trades                                              | 186          |
| If found without the Limits of his<br>City of Refuge to be slain by the<br>Avenger | 187          |

## M U S I C K.

|                                                             |              |
|-------------------------------------------------------------|--------------|
| Wind and String Musick used in the Service of<br>the Temple | 175          |
| Other Wind Instruments in Use                               | 176          |
| Nebhel, Kinnor, and Tfeltfel, Instruments of<br>Musick      | <i>ibid.</i> |

## N.

### N A Z A R I T E S.

|                                                                                |              |
|--------------------------------------------------------------------------------|--------------|
| <b>N</b> azarites why separated to God                                         | 218          |
| Abstain from Wine                                                              | 219          |
| Let their Hair grow                                                            | <i>ibid.</i> |
| <i>Samson</i> Nazarites, and <i>Everlasting</i> Nazarites, their<br>Difference | 220          |
| Nazarites defiled by the Touch of a dead Body                                  | <i>ibid.</i> |
| Nazarite, Sacrifice offer'd for him at the Accom-<br>plishment of his Vow      | 222, 537     |
| <i>St. Paul</i> a Nazarite shaves his Head in <i>Cenchrea</i>                  | 222          |

### N E T H I N I M S.

|                                           |              |
|-------------------------------------------|--------------|
| Nethinims, their Office                   | 188          |
| Their Lodgings when in waiting            | <i>ibid.</i> |
| <i>Noah's</i> Sons their several Precepts | 34           |



# The INDEX

## O. OFFERINGS.

### BURNT-OFFERINGS.

|                                             |              |
|---------------------------------------------|--------------|
| <b>B</b> urnt Offerings, their Antiquity    | 499          |
| Why they were offer'd                       | 500          |
| Skin allow'd the Priests, all the rest con- |              |
| sum'd                                       | 501          |
| Burnt-Offerings offer'd voluntarily         | 503          |
| for whom                                    | <i>ibid.</i> |
| Constant Burnt. Offerings                   | 504          |

### HEAVE-OFFERINGS.

|                                               |              |
|-----------------------------------------------|--------------|
| Heave-Offerings given to the Priest           | 145          |
| Offerings, which consumed                     | 496          |
| which eaten                                   | <i>ibid.</i> |
| Offerings of Expiation, why offer'd, and by   |              |
| whom                                          | 509          |
| Offerings for a Man who lies with a Bond-Maid | 538          |

### MEAT-OFFERINGS.

|                                              |              |
|----------------------------------------------|--------------|
| Meat-Offering of what, and the Quantity      | 546          |
| Meat-Offerings of five Sorts                 | 547          |
| Meat-Offerings not leaven'd                  | 548          |
| If attended with other Sacrifices,           |              |
| of what compos'd                             | <i>ibid.</i> |
| Meat-Offerings prescrib'd alone of two Sorts | 549          |
| for the Congregation                         | <i>ibid.</i> |
| for particular Persons                       | <i>ibid.</i> |
| for Initiation                               | 550          |
| Offering of the suspected Wife               | <i>ibid.</i> |
| how made                                     | <i>ibid.</i> |
| Meat-Offerings offer'd                       | 559          |



# The INDEX.

## DRINK-OFFERINGS.

Drink-Offerings never offer'd alone 551

## PEACE-OFFERINGS.

Peace-Offerings of three sorts 539

of the Heathen 540

of the Congregation *ibid.*

of particular Persons *ibid.*

Peace-Offerings of three sorts, *viz.* Thank-Offe-  
rings, Freewill-Offerings, and Offerings for  
+ Vows 539

Freewill-Offerings of the *Gentiles* 540

Offerings of Thanksgiving and Freewill-Offerings  
542

when eat and where 545

Meat-Offerings and Drink-Offerings *ibid.*

of what compos'd 550

Offerings on the Feast of *Pentecost* 589

Offerings to be perform'd before the Consecration  
of a High-Priest 105

## SIN-OFFERINGS.

Sin Offerings 504

for whom and by whom offer'd 505

Constant Sin-Offerings 509

Sin-Offering for the High-Priest 562

for the People 563

burnt without the Camp 569

Offerings for one being purified from any Un-  
cleanness 531

Offerings of the Women on their Purification 534

## TRESSPASS-OFFERING.

Trespas-Offering, how differing from a Sin-Offe-  
ring 535

Offering of a *Nazarite* who had broken his Vow

537

*Onias*



## The INDEX.

|                                                  |       |
|--------------------------------------------------|-------|
| Onias High-Priest                                | 17    |
| Onias, Son of Simon the Just, High-Priest        | 18    |
| Thrust out of the Priesthood                     | ibid. |
| Oracle                                           | 365   |
| Othaniel, a Judge, overthrows Cushman Rishathaim | 4     |

## OVERSEERS.

|                                              |       |
|----------------------------------------------|-------|
| Overseers, or Presidents                     | 120   |
| their Employments                            | ibid. |
| Overseer of shutting the Doors of the Guards | 121   |
| of the Singers                               | ibid. |
| of the Cymbal Musick                         | ibid. |
| of the Lots                                  | ibid. |
| of Birds                                     | ibid. |
| of the Seals                                 | ibid. |
| of the Drink Offerings                       | ibid. |
| of the Sick                                  | ibid. |
| of the Waters                                | ibid. |
| of making Shew-Bread                         | ibid. |
| of making Incense                            | 122   |
| of the Workmen                               | ibid. |
| of the Vestments                             | ibid. |

## P.

|                                                                                    |    |
|------------------------------------------------------------------------------------|----|
| <b>P</b> alestine, the Holy Land so called from the<br>Philistines                 | 27 |
| Its Division into five Provinces, Galilee,<br>Samaria, Judea, Traconitis and Peræa | 28 |

## PASSOVER.

|                                               |     |
|-----------------------------------------------|-----|
| Passover describ'd                            | 462 |
| Preparation for the Passover                  | 463 |
| Cleansing their Houses from Leaven            | 464 |
| Time of the Celebration of the Passover       | 465 |
| Number appointed to eat the Passover together | 466 |



## The I N D E X.

|                                            |              |
|--------------------------------------------|--------------|
| Hymns sung at killing the Passover         | 467          |
| Manner of killing the Passover             | 468          |
| Manner of roasting and eating the Passover | 470          |
| Posture observ'd in eating of it           | 471          |
| Herbs used                                 | 472          |
| Second Passover, when observ'd             | 479          |
| A Prisoner yearly releas'd at the Passover | <i>ibid.</i> |

## P E N T A T E U C H.

|                                                                                                                  |     |
|------------------------------------------------------------------------------------------------------------------|-----|
| Pentateuch only read in the <i>Jews</i> Synagogue till the Time of the Persecution by <i>Antiochus Epiphanes</i> | 443 |
|------------------------------------------------------------------------------------------------------------------|-----|

## P E N T E C O S T.

|                                                  |     |
|--------------------------------------------------|-----|
| Pentecost-Feast solemniz'd at the End of Harvest | 587 |
| Proclamation of it                               | 590 |

## P H A R I S E E S.

|                                                     |              |
|-----------------------------------------------------|--------------|
| <i>Pharisees</i> , whence named                     | 224          |
| Great Hypocrites, proud and covetous                | <i>ibid.</i> |
| Their Habits                                        | 225          |
| Their Fringes                                       | <i>ibid.</i> |
| <i>Pharisees</i> of seven other sorts describ'd     | 234          |
| They observe the oral Law more than the written Law | 230          |
| Phylacteries of the <i>Pharisees</i>                | 226          |
| Phylactery Sentences rehears'd by all               | 228          |
| <i>Philistines</i> send back the Ark                | 321          |
| Porters, their Office                               | 173          |

## *Prayers and Service.*

|                                              |              |
|----------------------------------------------|--------------|
| Prayer, the Form of it us'd in the Synagogue | 433          |
| Other Forms of Prayer us'd there             | 439          |
| <i>Jews</i> pray'd veil'd                    | 440          |
| Their Posture in Worship                     | <i>ibid.</i> |
| Reading                                      |              |



## The INDEX.

|                                                            |              |
|------------------------------------------------------------|--------------|
| Reading the Scriptures the second Part of the Service      | 441          |
| Reading of the Law principal Part of the Synagogue Service | <i>ibid.</i> |
| Law read by the Persons standing                           | 442          |
| Jews keep a Book of the Law in their Synagogues            | <i>ibid.</i> |
| Expounding of the Scriptures                               | 443          |
| Times of the Synagogue Service                             | 444          |

### *Priests and Priesthood.*

|                                                                                           |              |
|-------------------------------------------------------------------------------------------|--------------|
| Succession of the Priesthood sometimes given to younger Brothers                          | 88           |
| Priesthood regular establish'd by Moses                                                   | 89           |
| Priests, the Coat of fine Linen describ'd                                                 | 100          |
| Girdle                                                                                    | <i>ibid.</i> |
| Linen Breeches, or Drawers describ'd                                                      | 101          |
| Vestments never wash'd nor mended                                                         | 102          |
| Priests of all Orders wear nothing on their Hands, and stand bare-foot in time of Service | 102, 132     |
| Sagan, or second Priest                                                                   | 116          |
| His Office                                                                                | <i>ibid.</i> |
| Qualifications of the Sagan                                                               | 117          |
| Katholikin Priests, their Office                                                          | 118          |
| Immarcalin Priests, their Office                                                          | <i>ibid.</i> |
| Gizbarin three Priests, their Office                                                      | 119          |
| Blemishes which incapacitate a Man from being put into the Priesthood                     | 123          |
| No Priest allow'd to marry a Whore, or a Prophanne Woman, or a Woman divorced             | 124          |
| No Person blind, lame, or any way deform'd, suffer'd to officiate in the Priesthood       | 126          |
| Not to go up to the Altar, nor into the Sanctuary where the Incense Altar was             | 127          |
| Priests presuming to minister in his Uncleanness to be brain'd with pieces of Wood        | 128          |
| Allow'd to mourn for Father, Mother, Son, Daughter, &c.                                   | 129          |

Priests,



## The INDEX.

|                                                                            |       |
|----------------------------------------------------------------------------|-------|
| Priests, five Corners of their Beards not to be shav'd                     | 130   |
| Not allow'd to rend their Clothes, or let their Hair grow                  | ibid. |
| Forbidden to drink Wine in the time of their Ministration                  | ibid. |
| Oblig'd to wash his Hands and Feet before he presum'd to administer        | 132   |
| No Priest to touch the sacred Vessels but with their bare Hands            | ibid. |
| Left Hand not to be us'd instead of the Right                              | ibid. |
| Distinction made between a learned and unlearned Priest                    | 133   |
| Four and twenty Courses of Priests appointed by David                      | 134   |
| Divided after the Captivity                                                | 135   |
| Private Priests allow'd to devote themselves to God and sell their Estates | 137   |
| Priests chosen to officiate by Lot                                         | 138   |
| bless the People                                                           | 139   |
| Manner of Blessing                                                         | ibid. |
| Vestments of the inferior Priests                                          | 141   |
| No Share of Land allotted them                                             | 149   |
| Their Revenues                                                             | 155   |
| Manner of washing themselves                                               | 160   |
| Punishments inflicted on unclean Priests and Persons                       | ibid. |

## P R O P H E T S.

|                                                      |       |
|------------------------------------------------------|-------|
| Prophets Successors of Moses                         | 192   |
| Schools of them erected in Samuel's Time             | ibid. |
| Their chief Academies at Bethel, Jericho, and Gilgal | 193   |
| Prophets and Kings only allow'd Burial in Jerusalem  | ibid. |
| Prophets, God shews his Will to them by Dreams       | 194   |
| by Visions                                           | 195   |
| by immediate Inspiration                             | ibid. |
| Prophets                                             |       |



## The INDEX.

|                                           |     |
|-------------------------------------------|-----|
| Prophets under the Second Temple          | 197 |
| Prophet <i>Malachi</i> the last           | 197 |
| Prophets, their various Ranks             | 203 |
| Prophets false their Trial and Punishment | 200 |
| True, how known from false                | 202 |

## PROSEUCHA's.

|                                                                 |              |
|-----------------------------------------------------------------|--------------|
| Proseucha, a praying Place                                      | 326          |
| Proseucha and a Synagogue how they differ                       | 327          |
| Proseucha's without the City                                    | 328          |
| Have been ever since the Days of <i>Joshua</i>                  | 329          |
| Trees growing in them                                           | 330          |
| <i>Numa</i> 's Grove let out to the <i>Jews</i> for a Proseucha | <i>ibid.</i> |
| Proseucha's only open Courts inclos'd with a Wall               | 333          |

## PROSELYTES.

|                                                                 |              |
|-----------------------------------------------------------------|--------------|
| Proselytes, <i>Gentiles</i> conforming to <i>Jewish</i> Customs | 33           |
| Proselytes of two sorts                                         | 458          |
| Proselytes of Righteousness admitted into the Church by Baptism | <i>ibid.</i> |
| The Manner of admitting Proselytes                              | <i>ibid.</i> |

## P S A L M S.

|                                         |     |
|-----------------------------------------|-----|
| Psalms sung on several Days             | 177 |
| Publicans look'd upon as common Thieves | 268 |

## *Punishments Capital.*

|                                                  |              |
|--------------------------------------------------|--------------|
| Punishments Capital of the <i>Hebrews</i>        | 73           |
| Stoning to Death                                 | 74           |
| The Manner of it                                 | <i>ibid.</i> |
| Eighteen sorts of Offences punish'd with stoning | <i>ibid.</i> |

Stoning,



## The INDEX.

|                                                                           |              |
|---------------------------------------------------------------------------|--------------|
| Stoning, the Punishment thereof extended to the<br>Cattle of the Offender | 76           |
| Burning, the Manner of it                                                 | <i>ibid.</i> |
| Slaying with the Sword the same as our Beheading                          | 77           |
| Death by the Hand of Heaven                                               | <i>ibid.</i> |
| Strangling, the Manner of it                                              | <i>ibid.</i> |
| Cutting off from his People, what it is                                   | 78           |
| What Offences liable to this Penalty                                      | <i>ibid.</i> |

### *Punishments not Capital.*

|                                                                                    |              |
|------------------------------------------------------------------------------------|--------------|
| Penalty of Restitution                                                             | 80           |
| Punishment of <i>Talio</i>                                                         | <i>ibid.</i> |
| Scourging, the Manner of it                                                        | 81           |
| Excommunication, the Effects of it                                                 | 83           |
| Against what Crimes intended                                                       | <i>ibid.</i> |
| Three Degrees thereof                                                              | 84           |
| Casting out of the Synagogue                                                       | <i>ibid.</i> |
| Delivering over to Satan                                                           | <i>ibid.</i> |
| Anathematizing                                                                     | <i>ibid.</i> |
| Rebel's-beating, a Punishment                                                      | 85           |
| Several other Punishments borrow'd from the<br><i>Persians, Greeks, and Romans</i> | <i>ibid.</i> |
| Boating describ'd                                                                  | 86           |

## PURIFICATION.

|                                                         |     |
|---------------------------------------------------------|-----|
| The Manner of purifying a Woman in her Un-<br>cleanness | 533 |
|---------------------------------------------------------|-----|

## R.

## RABBINS.

|                                                                  |     |
|------------------------------------------------------------------|-----|
| <b>R</b> Abban, a Title given to <i>Simeon</i>                   | 237 |
| Rab, Rabbi, and Rabban, Titles of Di-<br>stinction to whom given | 238 |
| Rabbinists                                                       | 247 |
| Rechabites                                                       | 223 |
| Rehoboam                                                         | 8   |

## R E-



# The INDEX.

## REVENUES.

Revenues of the Priests 155

### S.

**S**abbath, the Preparation for it and Duration of it 577

Superstitious Observations of it 580

Sabbatical Candles 578

Sabbath Day's Journey 581

Fruits of the Sabbatical Year given to the Cattle as well as the Poor 609

Sabbatical Year not observ'd, for which the Jews were carried captive *ibid.*

Debtor discharg'd in the Sabbatical Year 610

Jews disabled to pay their Tribute in the Sabbatical Year 611

## SACRIFICES.

Sacrifices, their Original Definition 480

The several sorts of Sacrifices 482

where offer'd 483

the Time 484

Beasts used in Sacrifices *ibid.*

Turtles and young Pidgeons *ibid.*

Beasts unfit for Sacrifice if they have a Blemish 485

Beasts castrated not to be offer'd *ibid.*

Age of Beasts fit to be offer'd 486

Confession of the Person for whom the Sacrifice is offer'd 487

Manner of slaying it 489

Birds for Sacrifice 490

how kill'd *ibid.*

Fleaing 493

by whom perform'd *ibid.*

Salt us'd 495

Honey and Leaven forbidden *ibid.*

Sacri-



## The INDEX.

|                                               |     |
|-----------------------------------------------|-----|
| Sacrifices, when eaten                        | 497 |
| Places where they are eaten                   | 498 |
| Sacrifices Daily, when perform'd              | 501 |
| why perform'd                                 | 502 |
| when kill'd                                   | 556 |
| Sacrifices Morning and Evening the Difference | 559 |
| Sacrifices on the New-Moon                    | 585 |
| At the Feast of Trumpets                      | 594 |
| Persons uncircumcised not to offer Sacrifice  | 128 |
| Sacerdotal Government. See Government.        |     |

## SADDUCEES.

|                                                               |              |
|---------------------------------------------------------------|--------------|
| <i>Sadducees</i> whence nam'd                                 | 241          |
| Their Opinions                                                | 242          |
| They deny the Resurrection                                    | 243          |
| <i>Sadducees</i> oppose the <i>Pharisees</i>                  | 244          |
| Deny Predestination                                           | 245          |
| Their Sect perished in the Destruction of<br><i>Jerusalem</i> | <i>ibid.</i> |
| Sagan or second Priest his Office                             | 116          |
| His Qualifications                                            | 117          |

## SAMARITANS.

|                                                                                                  |    |
|--------------------------------------------------------------------------------------------------|----|
| <i>Samaritans</i> three sorts of them, <i>Dositheans</i> , <i>Sebuseans</i> ,<br><i>Gortheni</i> | 32 |
| <i>Samuel</i>                                                                                    | 6  |
| <i>Salmanassar</i>                                                                               | 9  |

## SANCTUARY.

|                             |     |
|-----------------------------|-----|
| Sanctuary, Dimensions of it | 342 |
|-----------------------------|-----|

## SANHEDRIM.

|                                                                                |             |
|--------------------------------------------------------------------------------|-------------|
| Sanhedrim Judges of the Qualifications of the<br>Priests when they came to Age | 122         |
| They lose their Power thro' Cowardice<br>and Indolence                         | 63          |
| Place of their Sessions                                                        | 64          |
|                                                                                | <i>Saul</i> |



# The INDEX.

|            |          |
|------------|----------|
| Saul       | 6, 7, 49 |
| Scape Goat | 563      |

## S C H E C H I N A H.

|                             |     |
|-----------------------------|-----|
| Schechinah, where it rested | 297 |
| when it first appear'd      | 298 |
| School of Divinity, &c.     | 429 |

## S C R I P T U R E S.

|                      |     |
|----------------------|-----|
| Scriptures expounded | 443 |
|----------------------|-----|

## S C R I B E S.

|                                      |        |
|--------------------------------------|--------|
| Scribes their Office                 | 236    |
| Scribes of the People                | ibid.  |
| of the King                          | ibid.  |
| of the Clergy, their Offices         | 236    |
| Sennacherib                          | 14     |
| Seraiah                              | 91     |
| Service. See Prayers and Service.    |        |
| Separation, the Water of             | 515    |
| For what design'd                    | ibid.  |
| Shewbread Table of                   | 285    |
| Shishak                              | 8      |
| Simon the Just                       | 17, 18 |
| Simon                                | 20     |
| Singers, twenty four Courses of them | 175    |
| Solomon                              | 7, 8   |
| His Throne describ'd                 | 51     |
| His Oration to the People            | 365    |
| His Prayer                           | ibid.  |
| Whereupon Fire descends from Heaven  | ibid.  |

## S T A T I O N A R Y M E N.

|                                                        |       |
|--------------------------------------------------------|-------|
| Israelites of the Station, twenty four Courses of them | 189   |
| President of the Station who                           | 190   |
| Stationary Brethren pray'd for by those at a Distance  | ibid. |
|                                                        | Not   |



## The INDEX.

Not allow'd to wash their Cloaths, &c.  
during their Attendance 191

## S Y N A G O G U E S.

Synagogues, the first Institution of them 422  
     Manner of the People's sitting 426  
     The Form of it *ibid.*  
     Women not permitted to sit with the  
         Men 427  
 Synagogues antiently built in Fields, but after-  
     wards in Cities 427  
 Synagogues not to be erected where there were  
     not ten learned Men *ibid.*

## T.

## T A B E R N A C L E.

**T** Abernacle erected by *Moses* 275  
     Its Dimensions 276  
     Foundation of Silver 277  
     Every *Israelite* oblig'd to contribute  
         towards it 277  
     Always pitch'd East and West 283  
     Its Inside 284  
     Divided into the Holy and most  
         Holy *ibid.*  
     Their Furniture *ibid.*  
 Degrees of Holiness in several Parts of the Taber-  
     nacle 309  
 Talmud *Babylonish* 232  
 Talmud set up by the present *Jews* instead of the  
     Bible *ibid.*

## T E M P L E.

Temple of *Solomon* projected by *David* 334  
 Mount *Moriah* design'd for the Temple 335  
 Sum of Money collected for building the Temple  
     336  
     Workmen



# The INDEX.

|                                                                     |       |
|---------------------------------------------------------------------|-------|
| Workmen, the Number of them to finish the Temple                    | 337   |
| Foundation of the Temple laid in the fourth Year of Solomon's Reign | 337   |
| Depth of the Foundations                                            | 339   |
| Thickness of the Walls                                              | 340   |
| Height of the Porch                                                 | 341   |
| Breadth of the Entrance into the Holy Place                         | 342   |
| Dimensions of the Sanctuary                                         | ibid. |
| The Doors                                                           | ibid. |
| The Outside and Inside of the Walls                                 | 343   |
| The Floor, Windows, and Roof                                        | ibid. |
| Dimensions of the whole Temple                                      | 347   |
| Furniture of the Temple                                             | 340   |
| Pillars Jachin and Boaz                                             | 352   |
| Four and twenty Priests appointed for the Guard of it               | 174   |
| Temple fir'd, and all the Vessels carry'd to Babylon                | 366   |
| Temple the Second                                                   | 367   |
| Outward Wall encompassing the Temple                                | 368   |
| Its Dimensions                                                      | 399   |
| Its Fashion                                                         | ibid. |
| Its Foundation and Structure                                        | ibid. |
| The Length from East to West                                        | 400   |
| The Breadth from North to South                                     | ibid. |
| A golden Vine over the Temple Door                                  | 402   |
| The Body of the Temple                                              | ibid. |
| Breadth on the North Side                                           | ibid. |
| Its Chambers                                                        | ibid. |
| Galleries                                                           | 403   |
| Temple demolish'd by the King of Syria                              | 411   |
| Restor'd again by Judas Maccabæus                                   | 412   |
| Annual Festival appointed in Memory of it                           | ibid. |
| Built by Herod                                                      | 413   |
| Burnt down by the Romans after eighty-five Years standing           | 414   |
| Reverence paid the Temple                                           | 415   |
| Treasurers of the Temple                                            | 370   |



# The INDEX.

## TITHES.

|                                                                             |     |
|-----------------------------------------------------------------------------|-----|
| Tithes paid in kind                                                         | 150 |
| Second Tithe, either paid in kind, or allow'd to be bought off by the Owner | 151 |
| Tithe of Cattle paid yearly                                                 | 153 |
| Tithes paid at the Feast of Pentecost                                       | 590 |

## TRIBES.

|                                                                |     |
|----------------------------------------------------------------|-----|
| Tribes twelve, sprung from Jacob's twelve Sons                 | 2   |
| Manner of the Tribes pitching their Tents round the Tabernacle | 309 |

## TRUMPETS.

|                                                                 |       |
|-----------------------------------------------------------------|-------|
| Trumpets sound every Morning at the opening of the Temple Gates | 177   |
| One and twenty Blasts sounded every Day                         | 178   |
| Two more Blasts sounded on the Eve of the Sabbath               | ibid. |

|                            |       |
|----------------------------|-------|
| Victims burnt in the Court | 496   |
| what they were             | ibid. |
| Uncleanness                | 530   |

## VOWS.

|                                                        |       |
|--------------------------------------------------------|-------|
| Vows lawful once made not to be dispens'd with         | 158   |
| Vows of Virgins, Wives, and Widows, Sons, and Servants | 159   |
| Vow of Prohibition                                     | 160   |
| of Consecration                                        | ibid. |
| Several Degrees                                        | 161   |



# The INDEX.

## Urim and Thummim.

|                                                      |     |
|------------------------------------------------------|-----|
| Urim and Thummim                                     | 97  |
| what they were                                       | 112 |
| The Manner of delivering Answers by Urim and Thummim | 113 |
| Uzziab                                               | 13  |
| Uzziab struck dead for attempting to touch the Ark   | 323 |

## W.

|                                                                              |              |
|------------------------------------------------------------------------------|--------------|
| WAVING an Offering                                                           | 488          |
| The Manner of it                                                             | <i>ibid.</i> |
| Water and Wine, the Ceremony of pouring them out at the Feast of Tabernacles | 599          |

## WITNESSES.

|                                           |              |
|-------------------------------------------|--------------|
| Witnesſes                                 | 69           |
| Women and Slaves not allow'd as Witnesſes | 70           |
| No Man found guilty but by two Witnesſes  | <i>ibid.</i> |

## WOMEN.

|                                       |     |
|---------------------------------------|-----|
| Women in their Flux unclean           | 532 |
| Manner of purifying                   | 533 |
| The Time of their Separation          | 534 |
| For a Male and Female their Offerings | 534 |

## WORLD.

|                                                                      |     |
|----------------------------------------------------------------------|-----|
| Opinion of a Rabbi that the World should continue but 6000 Years     | 611 |
| Writings and Records of the Hebrews preserv'd entire and uncorrupted | I   |

Zealots



# The INDEX

Z.

**Z** Ealots the Cause of the Destruction of *Judea*  
 by the *Romans* 233  
*Zechariah* reproves King *Joash* for his Impiety 12  
 Is ston'd to Death *ibid.*  
*Zedekiah* 16



W O R L D .

Opinion of a Rabbi that the World should con-  
 tinue but 6000 Years  
 Writings and Records of the *Hebrews* preserved  
 entire and uncorrupted

Z.

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